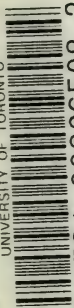


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January 5, 1892

EPIDEMIC MAN AND
HIS VISITATIONS

“The Heart is deceitful above all things and desperately wicked.”—JEREMIAH xvii. 9.

“Out of it are the issues of Life.”—PROVERBS iv. 23.

“There is nothing from without a man that entering into him can defile him ; but the things which come out of him, those are they that defile the man.”—MARK vii. 15.

“The whole creation groaneth and travaileth in pain together until now. . . We ourselves groan within ourselves, waiting for . . . the redemption of the body.”—ROMANS viii. 22, 23.

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EPIDEMIC MAN AND HIS VISITATIONS

BY

JAMES JOHN GARTH WILKINSON

FELLOW OF THE ROYAL GEOGRAPHICAL SOCIETY

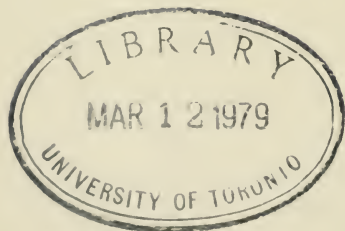
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JAMES SPEIRS

36 BLOOMSBURY STREET, LONDON

1893

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INSCRIBED TO MY DEAR SON-IN-LAW,
BENJAMIN ST. JOHN ATTWOOD-MATHEWS,
IN WARM APPRECIATION OF HIS COUNSEL IN LIFE,
AND IN MEMORY OF HAPPY DAYS IN HIS HOME
AND OF ITS GARDENS AND GROVES OF
KINDNESS AND LEARNING.

Dec. 11, 1892.

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EPIDEMIC MAN AND HIS VISITATIONS.

THIS Essay is not addressed specially to medical readers, but rather has its purpose for the public, and above all for the *Sovereign People* wherever they are found. Its aim is to lead them, in their fair rights of sovereignty, to supervise medical policy and practice with regard to epidemics and other events which personally concern them. And, secondly, it offers a theory, very old and very new, of the calamities of disease. This part of the subject will be read and tolerated only by those who believe in God and the Christian religion; in immortality as brought to light in Christ; in man as an organic humanity in the life here and the life hereafter, and in the inseparable mutual connection of these two lives in which mankind wherever extant are members one of another. To others than such believers our theory will be uninteresting, and for the most part unintelligible. We shall now proceed to deal as tenderly as we can with the parasitic hypothesis of the origin of cholera and of diseases generally, which at present blocks the way to higher views.

I.—THE CAUSES OF VISITATIONS.

I presume the migration of *bacteria* from person to person, and from animal to animal, has been made the subject of sufficient observation, and is well ascertained. It ought to be, for it is spoken of in medical and lay journals as the

undoubted mode of transmission of cholera, and of many other diseases. The leading articles in the public press take it for granted.

In mentioning *bacteria*, I allude to parasites in the tissues generally. Their fixity in the body, in certain cases, as in cancer, seems to show that they have an origin in the particular person. Are they causal to the disease, or are they the consequence of it? And if consequent, can they be causes of the disease in other parts of the organism? Cancer is often hereditary, but are its bacilli ever found until the cancer is established? If they are causal, the bacilli must be hereditary. Until they are found in a cancerous diathesis before cancer exists, their primary relation to cancer is a supposition. This may apply to other diseases which have a fixity like cancer, and also to every disease in which parasites are not found until the disease is established.

There are also diseases which shed their morbid products outwardly, and which can come from body to body; as smallpox, typhoid fever, consumption, influenza, cholera, etc., etc. Their products can be the causes of fresh cases, and the parasitic life, if any, which accompanies them can be such a cause, as experiment seems to show. Both infection and contagion are potent here. You can cultivate bacilli out of the body, generations of them, and inserting them into another body produce a disease; whether the first disease that produced the bacilli, or another. You have played with the cause: is the effect the same?

In the expectoration from tubercles you have, besides the bacilli, masses of morbid products which are excreted. In cholera, besides its microbes, you have excretions generally on a large scale. Do the bacilli alone count as causative, or are the entire excreta to be so reckoned? Medicine concentrates attention chiefly, if not entirely, on the micro-organisms. They are the zoological gardens of the microscopes of the pathologists.

All diseases have local racial beginnings, and this is the

case with great epidemics from time to time. Cholera is affiliated to India, and influenza to Russia. That they march from their great centres by stages slow or quick is certain. The medical autocracy believes it can stop the march by quarantine, fumigation, and abolition of intercourse. Perhaps its faith here is now connected with a faith in microbes as causes. The Indian hot-bed swamps that first breed the microbes, propagate these, and cholera with them, in India; but if absolute non-intercourse with India could be achieved, a wall would be built across which microbial cholera could never come. Is this so?

I doubt it. I disbelieve in the microbes, except as secondary and minimal cases rather than causes. I do not say they are not causelets if they get the chance. But they are the smallest and the least important factors of all. The larger excretions and exonerations, with their uncleanness to all the senses, and loathsomeness to the decent faculties and habits of mankind, are more obvious causes, bigger in power, and earlier in the field. The whole efflux of each diseased man around him, from his lungs and his skin, from his mind and his horrors, is a larger cause still. Those large bodies and substances, men, women and children, are the disease, and are the carriers and causes of it.

The bacilli-believers tend themselves to this larger view, but applied to clothes, corpses, vehicles, ships; and to drains, lakes, and rivers. But be it wherry or man-of-war, cesspool or Elbe, the bacillus with them is fundamental, and man, woman and child is only its coach.

The records of the late influenza pestilence are to my apprehension unfavourable to the view that its extension was solely due to what are commonly known as infection and contagion from individual to individual, or from transportation of infected substances. It danced over the earth as if its mission took in all humanity. It deigned to follow lines apparently, yet also leapt unaccountably from continent to continent, and from one remote island to another. Certainly

it did follow the track of ships and their voyagers, and they might be accountable then and there for its transmission. Certainly it did also transcend such conditions, and appear where no account of its translation has been offered.

If we could get a rational view about it, both these occurrences might be explained, and perhaps come under one cause.

What is Cholera? It is named from bile, and is a disease of the abdominal organs, and primarily of the liver and stomach. My revered teacher and friend Dr. John Elliotson said to me in my youth that it would be found that so-called Asiatic Cholera is a disease connected with the liver. Now is it not a paralysis of those parts of the sympathetic system of nerves which preside over the life and functions of the liver and its immediately associate organs. When the paralysis is complete, death is almost immediate. In the first cholera recorded in India, sentries died on duty as it were violent deaths. Such deaths occur in Hamburg today. The recent cases of deaths on shipboard in children are followed by blackness of the body, and convulsions precede dissolution. Is not this a sign of hepatic, gastric, and splenic apoplexy? The nervous life of these organs, the liver, the spleen and the stomach, is first convulsed and then abolished. If this be so, then the difference between the recent fatal influenza and cholera is in the nervous centres stricken rather than in the nature of the stroke, though the choice of one centre or the other points to a differentiation in the cause. In influenza, the brain sometimes, the heart, the lungs, and any other organs, even the voluntary system, are cut off from their nervous life: the organs may be themselves intact, but a kind of death from the stroke on the sympathetic system menaces them, and intolerable weakness is felt; stimulants are of no avail; receptive function is in abeyance. In the lungs it is irremovable congestion; in the heart, failure of action and general and capillary stoppages; in the stomach, cessation of gastric secretion and digestion; in the liver, cessation of its chylo-

poietic and other functions ; in the kidneys, diminution or suppression of urine. And so forth. It is the complement to cholera, differing from it in this, that cholera is abdominal nerve paralysis as central, and influenza more general nerve paralysis of other organs, often embracing the liver also. Almost sudden death sometimes takes place in both these cases. One might characterize the seizure then as entire failure of liver action, of heart action, of lungs action, of brain action, of skin action ; with any complications due to short and final reaction, and almost to be reckoned with *rigor mortis*.

We have mentioned failure of mental power. This is often due to a paralysis of cerebrum and cerebellum. The peculiarity is that it is a paralysis of that sympathetic nerve system which interpenetrates in its healthy life-function all brain life, whether volitional, intellectual, or sensual. Influenza in such cases is a morbid demonstration of this physiological fact, which alone gives the brain the instincts of structural preservation that put it on a level with the final design of the body.

Does the rapid action in typically mortal cases look like the effect of bacilli or bacteria bred in the system? It will be remembered, to the credit of the vivisectors, that Dr. Klein destroyed dogs in a brief space of time, by impregnating the circulation with certain animalcules which breed so rapidly as to become present in all parts of the system during a lecture. The effect is like fermentation, not acetous, or vinous, but animalcular-possessive. This, however, deals with the blood. Is there probability that such an invasion can take place naturally if the nervous system is the centre of attack, and the most occult part of the visceral body, the sympathetic nervous system? The plexuses that command these internal organs are fortresses of toughness, and it is not easy to imagine a way short of vivisectional inoculation and digging in, by which animalcular forms can get into them from without.

But can Asiatic Cholera come from within or spontaneously? Spontaneously here shall mean, Can a state so deadly arise or occur unaccountably in an apparently healthy man as to cut him off in a few hours? Mounting from common attacks of disorder to more serious ones, the general way is that the sick become sick with at first a slight indication, and catch cold or take fever on their own account because they are in a susceptible state. It has never been proved that every infectious case has had an infectious antecedent case. The fact that diseases are coincident does not point to the conclusion that smallpox, typhoid fever, scarlet fever, and the like, have existed from the beginning of time; this we know they have not, for man, the subject here, has not so existed: but it shows rather that when these diseases arose as new calamities for our race, they came in first cases, and that these had morbid propagation as one of their elements;—generation of themselves bestowed upon them: and here always recollect that human diseases, whether they contain invisible bacilli or not, are neither more nor less again than men, women and children.

Does bacillus help us here? Bred in whatever putrid swamp he is, he had a spontaneous beginning, were it only again from the fact that his birthplace is not from the beginning, for his hypothetical swamp is of yesterday in relation to telluric time. And if he arose in the nature of things, that is, without legitimate parentage, that is again, spontaneously, diseased states in a man or woman also arise spontaneously, when a given time with internal and external circumstances comes. On this showing *Zeitgeist*, or rather in Shakespearian words, the body and pressure of the time, is equal to both occasions. It may also be that Asiatic Cholera is the cause of bacilli, etc., in external nature, let us say by coincident consentaneous propagation. And the dead, too, who are interred, can present them to the ground; and then as learned doctors prove, they can propagate themselves there

if a suitable medium for their gendering is at hand. Also they may lurk in the ground for years, as we know that insects do before the ripeness of time again sets them afoot, if they *are* set afoot. This may be conceded to the professors of bacteriology; but it does not touch the question of the first origin of epidemics, cholera, or other.

Taking our stand upon spontaneous occurrence of new forms of life, and in the present case, of disease, we claim the allegiance of the evolutionists who hold that by fresh audacities of push into congenial or favourable circumstances practically new forms of existence are evolved. The stock indeed is in one sense continuous, but the outgrowth is to all common and special sense a new creature. The advanced evolutionist also holds that chemical atoms, or metaphysical Lucretian atoms, though apparently unvital, can become sufficiently alive to form protoplasm, which is the road to all vegetable, animal, and human existence. Clearly, therefore, without inserting bacillus, human life, which is always trembling in the balance of healthy maintenance, and pointing to change, may take on any disease from causes within itself, or may succumb to any insalubrity, and breed decay out of it from its own susceptibility. If the whole creature arises spontaneously with only the first fillip to start it, and at length forms the complex organism of a man, its weaknesses may come like itself, and some smallest defect in the primordial god-nudge and jelly-dodge from behind, may amount to the promethean creature's inattention to its opportunities, and to partial or unbalanced actions of a thousand kinds; in a word, to human diseases.

If any creature is insusceptible, no disease touches it: but the foibles or failures of organization, mental and bodily, attract diseases, and are their first parents in each subject.

Here we quit external causes as they are called, but by no means disregard them, but question them as to claim to priority except as effects made causal not of themselves but by *vis major*. One man catches scarlet fever from another

man, but catches it because he is *vis minor* to the disease, which to him alone is *vis major*. His neighbour does not catch it; his strength against it passes it by as no concern of his. It is the first man's foible that is the prime reason of his taking the complaint. He is a vacuum for its pressure. The cause why he succumbed was in him long before the infector appeared. Susceptibility to a disease is sure in the individual or his race to be that special disease in time. For the air is full of diseases waiting to be employed.

Susceptibility in organism, mental and bodily, is equivalent to *state*. State involves the attitude of organizations to internal causes, and to external circumstances. It is all the resource of defence, or the way of yielding. The taking on of states is the history of human life. Pathology is the account of the taking on of diseased states, or of definite forms of disease, mental and bodily. In health we live and act, and resist without knowing it. In disease we still live, but suffer; and know *ourselves* in conscious or unconscious exaggeration.

Now we advance a step to assert that the susceptibility of human bodies is the proximate cause of diseases, and that the antecedents of mankind are the causes of the susceptibility. When new states or stations are arrived at in the world's process, if new resistance is not ready, or new flexibility, new diseases appear. But human nature on the great scale suffers nothing for which it is not itself the positive and exact contractor.

For the purpose of argument, consider man simply as two-fold, as consisting of a mind, and a body. In the mind we are conscious of our various faculties, and also of the externals of the body. Here is a large realm of self-evidence. It embraces, if we choose, our knowledge of our characters, our relation to our consciences, to God and our neighbour. This involves our constant review of our lives in relation to right and wrong, good and evil. Our vices are before us, and our confirmation of vices into sins and perhaps into

crimes. We also learn in the course of intercourse with our fellows what the world is in our day, and by reading, we learn what it is on a larger scale. It is a definite hereditary world. With the admission that we are responsible for the condition of our own minds, we may safely regard our vices, sins and crimes as so many diseases, temporary, or habitual, and more or less destructive of our real sanity. Lower motives and passions, sensualities acquiring dominion over the conscience, that is to say, over the intelligent guidance of the will according to God's commandments, are the sources of these sure diseases of the responsible mind.

But the body is a necessary part of the same system which in its unity is the Man. And by consequence there is correspondence and commerce between the evils and depravities of the mind and the diseases of the body. Yet the two systems are so separate that the one set of evils may occur away from the other. This depends upon the free-will of the mind perverting its organism in one direction, and upon the hereditary susceptibility of the body succumbing to evil bodily influences in another direction. Spiritual, moral, and civil evil in man may correspond to temporary and permanent diseases, and yet owing to hereditary health and strength of body, the two may not co-exist in the same persons or families. The mental evils, however, illustrate the bodily diseases because there is a certain self-evidence present from the divinely-given, conscious nature of the general mind, which suggests that confirmed wickedness in human character stands in close analogy with depravities in the bodily organism, deserves them, or carries them out.

I have heard sufferers under grievous circumstances ask, What they have done wrong to bring on such or such bodily afflictions; and sometimes they have speculated on what sins their ancestors committed to cause terrible or loathsome consequences to their descendants. It is natural thought, and has the highest leading in it.

In the light of analogy we may divine that great and

complete perversions of the bodily structures,—all those in fact which are said to be the theatre of bacilli,—tend on understood principles to engender parasites closely connected with them in their *last or ultimate forms*. All disease is an attempt to set up in the body a temporary new life which is death to the real life. This in the end tends to emancipate itself through new structures as of a new body, and such structures are indeed independent, and can live of themselves if removed from their connections. Though thus still alive, they belong to the decay and death of the superior body. So in utterly depraved individuals, the whole man becomes emancipated from the better self, which is dead within him, and no longer hinders his death-life. And as regards human society he lives in it as a pest, yet is outside of it; and is a creature independent of its good. Such men however are not the causes of the evil and wickedness of the world; but are the consummated consequences and worthless coins and tokens of these things; they are in the lowest degree, mostly in jails; and the mischief they work is casual and small compared to that of the whole decent and civilized sum, called theologically the World, the Flesh, and the Devil.

Thus we read into bodily disease some of the broad light which belongs to the loss of true manhood in social life. But to exhibit the correspondence of the particular evils or evil loves of a man's nature with his diseases is a matter for the far future, when, through good and true lives, the Lord of men again gives perception of how definitely and entirely evil the selfhood is, and in the revelation of its infernal shapes shows the demon-archetypes of bodily depravations. A day will come when the external forms will be consciously perceived as the representative mirrors of our lusts and hatreds.

The truth is henceforth to be promulgated that the human populations of this planet by Divine order are born to constitute one man, and that this *Maximus Homo* or Greatest

Man, which cannot be realized in this world, has organs and parts like the individual man, and that we are all intended, if we will, to be in some organ or member whose good use or service our special nature can carry out. This revelation, for in order to certainty such it is, gives us a new view of the impending connectedness of all races in a second life. We well know the hostilities and mutual dislikes, misapprehensions, and contempts of each other, which animate nations and races. The politics of hatred, and war if fear does not check us, and polite diplomacy containing these elements in latency, are internationality in its essence. This other view, now revealed, is to enter the hostile estates of civilization, and gradually, by the regeneration of individuals first, and then of nations most slowly, to transform hatreds into charities, and wars into loving understandings and delectable embraces. But the passionate forces work now the other way. Under the law of a common humanity the race of man is still compulsorily one. But as it is one in its evils, greeds, and hostilities, so it is one in its diseases. We see that some of the greater plagues and pestilences embrace the known world. If men in races, nations, and peoples are internally one, then their states act inductively, volitionally, from masses to masses, and communicate susceptibilities of states long before the diseases reach the susceptible. Generally, too, the physical world is in sympathy, for its state is nothing more or less than a lower branch of the tree of which man is the root and the trunk. And the moral, political, and international world, the hot tempers of the chief nations, are stirred at such times, and are visible causes and occasions of catastrophes. The induction of the evil heart of humanity from part to part, and from organ to organ, is plainly seen; and diseases, epidemics, plagues, pestilences, and famines are Signs of the Times which the Lord in the Gospel chides us as hypocrites for not observing. We therefore record here that the way of propagation of Asiatic Cholera and Russian Influenza is first by the induction of the *state* of

those populations in which these diseases smite, upon the next susceptible parts of our common humanity; and that susceptibility is the ground in which the contagion or infection or morbid and morbid commerce is received. The disease may be brought also by individual travellers, but the thunder-cloud is at the other end, and the weak population attracts the lightning which but for its susceptibility would never strike.

Confirmation can be had of the doctrine that the positive and negative conditions of plagues and pestilences are induced as aggressive states, and as discharges through distances. "Birds disappearing *en masse* are looked upon as omens of approaching sickness. Migrations have been observed in Italy just before specific invasions of cholera. A few days previous to the terrible ravages of cholera in Galicia in the summer of 1872, all the sparrows suddenly quitted the town of Przemayl, and not a single bird returned until the end of November, when the disease had entirely disappeared. The same circumstance was remarked in Nureinberg and in Munich. Birds are peculiarly sensitive to atmospheric influences." I take these instances from my paper, *The St. James's Gazette*, citing the cases in which the birds disappear *before* the plague comes. They confirm the view that human states of atmosphere inductively at work, and having then nothing to do with bacilli, are the signs of the tempest that is coming, and that the birds are the gifted prophets who see the future when it is no bigger in the sky than a man's hand—a human menace of evil power.

If it could be gauged, which it cannot, it is certain also that there are augurs and aruspices among ourselves who feel in their visceral fears and tremulous flutterings of fancy, the impending cloud and unstable earth; and who would fain escape from Avernus. The simple in such matters take all precedence of the learned.

If the bad habits of races are *in the cause* of epidemic visitations, and if good and evil are credited by man to

himself over the whole world, we may aver again that the wickedness of mankind, hereditary and actual, and the consequent fatal stupidity, are but another name for these habits. So far as the hereditary state is concerned, the evil becomes unconscious, and does not belong to unenlightened conscience. But every generation adds to it by everyday practices which do belong to the moral sense. The mind possesses a voluntary and intelligent part, where conscience resides ; an involuntary or vital bowel-side, where the whole past is stored ; and the two are in constant communication with each other. So if the soil of Eastern Asia has swamps, maremmas or deadly regions in it, this is in the fault of the inhabiting races, and is due to their hereditary or visceral side. They are not exempt from the consequences of ancestors to whom duty to Mother Earth was unregarded, and to Father Decency and Grandfather Honesty. Daily habits are piled upon this old ground of neglect, and are personally chargeable. And then all the evils and godless ways with which savage races in their degree are only less chargeable than civilizees in their degree, add another and active story to the mischief ; and the result is a composite bed, womb, or nidus of influences, effluxes, spheres, which is mind-destroying, body-destroying, and race-destroying. It is a spiritual drama of providence and fate in the Englishman, the Frenchman, the Chinaman, the Russian, the American, the Hindoo, all alike. The deeds done in the body are executive upon the body in this world first. They "still have judgment here."

One of the ordeals of all time, and agonies of parturient thought, lies in bringing to the light of day—that is, to acceptance for truth—the real centres of events which determine the present condition of mankind. History shows that the uniform tendency is to receive the smallest elements of the world-system as the greatest and most important, and to consider the largest as the smallest, systematically : to adopt false sizes and centres. This indeed

reigns throughout in the simple, and in worse form, in the sensual mind. The moment is more important for motive than the day ; the day than the year ; the year than the life ; time than eternity ; profit than honesty ; pleasure than peace of mind. The spiritual is nowhere ; a grain of nature's sweet stuff outweighs it all. So, in strict keeping with these estimates, bathybius and microbe are the two claimants for the present existence of men and women, and for all their ailments. Our painful duty is to call attention to the character of the pathological mind ; to mark the falsity of its centres. This also we do presently in showing the evil consequences to mind, to diseases, and to practice, which arise from lifting bacillus, with a gold head put upon him as a great physician's stick, into the temple of medical snake-worship, to be idolized as a deity by the high priests of *Æsculapius*.

In the meantime, Meteorology supplies us with the case of influences coming inductively from afar, mile after mile being, so to speak, infected, in the weather forecasts which are published every morning. It is not long since the weather was supposed to be comparatively local ; but now, while not knowing other than that the wind blows where it lists, we do know that it has long commissions of mileage over sea and land, and that forces, originating in America, for instance, work cyclones and anti-cyclones for us here. The spots on the sun also are beginning to be connected by correspondence with states of disturbance in Telluric Meteorology.

We are negligent of the occult yet perfectly corroborated doctrine of human spheres around every man. All our intercourse is full of the feeling of the spheres of our fellow-men ; much of it is guided by the attractions and repulsions of these active aural surroundings. They are the signals of an influence perceived but not understood, rather appealing to liking and disliking, or to affectional conditions, than to deliberate remark. But they are weightier and more ruling

at first than external sensations. Now these spheres can also become diseased if the man emitting them so becomes. And as mankind is united into societies and communities, each society has a compound sphere with a large existence around it, and an outwelling and upfilling towards the next organization or organizations of the general personal man for whom the planet exists. Hence again the induction and assault of states from part to part of the apparently geographical humanity. Space has little to do with these subtler effluxes and influxes; but every efflux or outgoing sphere appeals to a neighbour, and would modify him by influx. The way to think of this is not from spaces, but from humanity, individual and collective. Accept the race on earth as one man with all the organs as they are known in yourself. And then in confirmation call to mind the coincidences of time and its ages: how the whole world is given in parallel events, religious, social, political, artistic, mechanical; as if the drama of history was one, and came projected from another and deeper author out of view. In a word, spheres are in contact, and provoke each other; they are mutually attractive, impulsive, or willing, and infect each other. Of course the stronger affect the weaker. This is true whether of religious movements, or of epidemics and earthquakes, plagues, pestilences, and famines. It cannot rain but it pours. The outer world, great nature itself, the end or ultimatum of the spiritual world, is the last big baculus on which ruin, when ruin is to come, hobbles.

Look at Cholera as it is here viewed, as a mortal state affecting the hepatic and associated sympathetic plexuses of nerves. It kills not the liver only but the entire man. This it does by infection and contagion of deadly states. First, cold panic through the system. Then transmission of deathliness to the abdomen; and then to the blood, and then to the heart, and brain. It is like the case of great mental shocks and horrors in a society. The body social feels them

as one man : feels them because every heart is alive to them, and they are an infection because God has made all the families of the earth of one blood. No bacillus travels here, but individual horror of experience ; and then word of mouth, and blazon of newspaper, make the neighbourhood morbid from the deed which is central ; and which may come at first from the abyss of some one representative malefactor. We again revert to the will in spheres in our more general separate chapters, all bearing upon the communications of good, or evil, of disease, or health, from end to end everywhere.

This preliminary unity of man on earth is a remarkable fact, considering the rending forces in humanity itself, and that each man of us has in him a love of ruling, which, if it could have free play, would tend to a crush of dominions that would make chaos universal. But the unity depends upon an impressed image and likeness which imprisons our evils and strifes into a compulsory human form of a general kind. A plain division however takes place after death into men for good and men for evil ; into men for heaven and men for hell. And therefore above our personal planetary man here there stands a Maximus Homo, an image and likeness of God the Lord, called Heaven, which is threefold ; and under us a Demon Maximus, or exact aversion to the Divine image and likeness, called Hell, which is also threefold. These two realms through man are the cause of causes, and the account of everything that happens in nature. All disorders are spiritual disorders first, then mental depravities, then bodily diseases, and then mundane catastrophes.

The Jewish Theocracy is the epitome of this law, but on the immediate and supernatural side. Now it is on the mediate and natural side ; and instead of being instantaneous, it is generative, and consequences of good and evil grow like seeds, and like generations and ages of men and women, and not as a theocracy of apparitions

and miracles. It is from this ground that the natural disease or catastrophe is separated from the mental and the spiritual, and that although blindness, for instance, corresponds to mental and spiritual blindness, the correspondence does not necessarily exist in the same persons: so that the keenest microscopist and most minute philosopher may be mentally and spiritually blind to the most obvious truths and goods, and the blindest Homer or Milton may have the inner eye illumined, and be full of real practical vision of them. The Lord alludes to this temporary non-coincidence in speaking of the Galileans who suffered under Pilate, and of the eighteen on whom the Tower of Siloam fell. And putting the *appearance* of punishment and immunity aside from the Divine impartiality, He declares that "except ye repent ye shall all in like manner perish." "In like manner," here does not mean that there will be a universal infliction of Pilate, or universal falling towers of Siloam, but that the universality lies in the inevitable correspondence at last of spiritual with natural decay and destruction; the latter being the manifold fates of a wicked world from æon to æon.

All that can be said further here is, that there is evil, crime and sin enough upon this earth in human wills and minds to open the congenial hells underneath us, and let forth the effluvia of pestilence over nations; and at the same time to so disorder the Cosmos as to give Etnas and Krakatoas opportunity of contributing to the anarch forces, and of manifesting their footing every now and then in the bowels of nature. The sympathy goes as deep down as *that* here: in the other world, the pit and the abyss are its names.

With such bare indications we close the record of these great, greater and greatest centres which are the most potent of all, and are out of the account of science, though now pressed upon its votaries by a New Revelation. The upshot is that the cause of epidemics may be in the strongest nations, in their powerful lusts, and that the epidemics themselves

may appear at the other end, in the weakest-natured nations, and spread thence slowly back to the strongest.

HOW VISITATIONS ARE RECEIVED.

First a word on Quarantine, which is now of various duration, though derived lineally from the spiritual meaning of *Forty*, which in the Word always signifies *trial* or proving.

Quarantine is, or ought to be, the separation of persons with presumed dangerous sickness from those in sound health, so far as such separation is possible; the sickness being regarded as infectious, or contagious, or both.

Quarantine would in this sense lie in isolating these sick, and leaving them with as few attendants as possible: in keeping them rigidly at home in the first place which they are presumed to have infected; and in removing others who are well from the infected houses, if they consent or wish to be removed; not otherwise. They are either infected or insusceptible, and can be let alone. In regard to the frontiers of countries this is done: those infected are not allowed to be landed or taken about promiscuously, but have places of isolation provided for them, *or are detained where they are*. It should plainly be the rule in all infected homes: Leave the people where they are. And if their friends will stay with them, there is health of love in such a circumstance, and that is no mean health, no ignoble barrier. Compulsion of removal from the family faces at a dreadful time is an outrage against human nature; a crime of physicians laying hold of government force. It ought to be resisted; and if it were, many a half-dead man summoned on his part as a soldier for home, might be cured by the indignant virtue of his manhood fighting for more than life; for a man's last rights against tyranny. It is miraculous-looking, yet no miracle, to have mortal disease crouch, and depart as a coward, before an aroused inspiration of this kind. The first thing it does is to kill Fear.

But what is the practice of the physicians embodying their resolution in governments? The first thing they do is to violate homes. Needless horror for the sick man; horror also with weeping and wailing for the kindred. Fear begun as in a general manufactory.

The next stage of the physicians is the transport of the infected person and presumed infector through the streets. When smallpox was last here, the passage of its so-called ambulances spread the disease in the streets and roads leading to the Hampstead Hospital. In cholera Fear is a more likely factor of the disease than in smallpox, though in that disease, too, Fear is itself a sign and cause of susceptibility, and what causes Fear increases susceptibility. The passage of the ambulances through the streets causes fear and horror quite irrespective of excreta, bacilli, or pestilential effluvia, and the disease being epidemic, or already in assault, it strikes the fearful.

The third stage of the physicians is the reception into Cholera Hospitals. Here the manufactory of Fear is on a huge commercial scale—a Reign of Terror, and despotism of its free trade. And here, if infection exist, is the concentration and emporium of it. Inductively it dominates the town and country afresh from this vast solid centre. Once a cholera hospital is established, and the disease acquires a fortune of evil possibilities, the victims cannot be cared for excepting by tens or hundreds. Death stares them in the face on every side. Death is carried out past them many times in an hour. Dying groans are the circumstances of their beds. Who that is sane would not protest against such circumstances for himself if he had the opportunity? But we are compelled, primarily by physicians, on whom the instigation of the hospital rests, to subject the poor to these circumstances. Considering the compulsion, and the crowd of victims, it is obvious that a military hardness on the part of physicians and nurses must be bred by the whole procedure, from the first rushing of the victim

from his home, to the last dealings with him in the hospital. "No nonsense" with sufferings, or fears, must be the tone of the doctors and nurses. Messages from homes must be shut away by stony hospital porters charged to make short work of tender stuff.

But let us hear the *Daily News* where it speaks of *Sad Scenes at Hamburg*: the word "sad" implies that the events depicted could not be helped; whereas, in their aggregate, they are chargeable to the hospital system, and to the physicians armed with municipal power.

"The Vienna correspondent of the *Daily News* has had, he reports, a long visit from Dr. M. Wortmann, one of the Free Aid Society's doctors who went to Hamburg to study the cholera. He was there four days, and during this time there were eight hundred fresh cases every day. To take up their patients, nurse them, and when they die to bury them, is all that there is time for. When a doctor has worked among his cholera patients all day, he merely puts a fresh blouse on and goes across the garden to look after his ordinary hospital patients. The nurses and attendants of ambulances have absolutely no time to wash or change, and being untaught and undisciplined, when they have done twelve hours' work they go to their homes or to the public-house in the same dress which they have worn all day or all night.

"In Hamburg great care is taken not to admit a single healthy person into the cholera hospital. The scenes witnessed when a patient is taken away are therefore more heartrending than can be described. In the vain hope of learning something about husbands, sons, wives, or mothers, the people stand outside the hospital and wait through weary hours. After some days they come with garlands of flowers, and beg and pray that these may be laid upon the coffins, totally ignorant as they are of the state of things within. Identification is altogether out of the question, where the patient cannot give his own name. Very few have any documents about them. No one is allowed to

come and look at the dead. They are therefore put into the coffins—of which there is always a lack, although they are piled up by hundreds—and laid into a nameless grave. If the authorities had from the first laid down rules that patients must be provided with their names and addresses before being taken to the hospital, there would not now be thousands of persons in awful uncertainty as to whether their friends are among the dead, or slowly recovering in some out-of-the-way improvised hospital.

“There is no doubt whatever that many persons have under the present system been taken to the hospital wards before they were ill, and have been infected there. Dr. Wortmann noticed a young woman, a very bad case, whose two little children were lying in a bed not very far off. He asked to be allowed to inject this patient, and while he was still busy with her arm he felt his coat-tails pulled, and on turning round saw a little girl of five standing near him in her night-dress, and asking, ‘You are not hurting my mother?’ Dr. Wortmann was convinced that this child was not ill at all. The doctor’s most terrible experience, except that of the sight of the dead, was when he returned to one of the pavilions in the Eppendorf Hospital after an hour and a half, and found that all the beds had new occupants. He had particularly noticed quite a dozen faces of dying persons, and now they were all lying on the piles of dead in the dead-room. The funerals, as many as 300 in a day, have become an inevitable feature. The Vienna doctors watched some carriages drive by in which the occupants had from one to three children’s coffins on their knees or in the bottom of the vehicle between them. But by far the majority are not taken to the churchyard in this manner at all. Notice is given that a person has died in a house. An ambulance car, improvised out of an ordinary tradesman’s cart, which is making the rounds, stops at the address when it passes that neighbourhood. The body is heaved into the cart, the door slammed, and the cart goes on its sad journey again.”

This speaks for itself, but does not seem to suggest to any journalist that the medical mind, and the medical ambition, are answerable for it ; and that the hospital, the sick man's dread and doom, dungeon and dead-house, and the physician's throne, is the essence and constitution of the whole thing. In all medical cases, the hospital is the worst of climates for any disease which is serious, and especially which is mortal. Disease craves to be alone, only with sympathizing ministers ; and death likes and seeks solitude. The sparrows keep this decorum, and their little bodies, whose fall God knows, are seldom found. Imagine to yourself an hospital full of kings and queens, lords and ladies, dividing attendance with each other, and hearing the mutual cries, sighs, and groans. They would be apt to murder doctors and nurses first, and then each other, and perhaps cure themselves so. Now decent poor people like to be alone in physical distress, just as much as kings and queens ; and in point of fact, but for the hospital system, they can be more alone. The hospital means that students of medicine and surgery must be "educated" upon the bodies of the poor. I have contested this view ; and now I only repeat that the education is in recklessness, in cruelty, in experiments we should not allow on ourselves, in operations on dying diphtheritic children that are known to be fatal, and are done in the wards to the agony of other patients ; and in surgery of new magnitude under chloroform with no leave from the victim. The whole system is rotten, even damnable, and when again there is any public religion in the world will be penal and be stamped out. At present there is no such religion, and not a journalist that dares to seek beyond hospitals as *summa bona*, not for himself, but for the doctors sitting on the poor.

The ripe fruit of the Cholera Hospitals in Hamburg is in their dead-houses, where corpses of men, women, and children have lain in stacks awaiting burial for lack of coffins. Putting sentiment aside, closing one's ears to all enquiries

at the hospital-door of who is corpse or who is not, the concentration of festering, blackening dead bodies is a storage and mountain of infection and plague of artificial creation. I say nothing of the horrid sight of it. But the knowledge of its whereabouts is a last doctor's carrion of horror, rising and rising from the first invasion of the home onwards. And then the rolling ball of infection, increasing in amount at every stage, has its spherulic coronation in the transport of the dead multitudes to cemeteries; instead of their being carried quietly from homes in units. I take it for granted that if medical autocracy were abolished, and fear and horror were not stimulated, not one-tenth of the lately recorded cholera deaths would have taken place in Hamburg; and that treatment, and disposal of the dead, would have been easy; and instead of universal panic, hope and faith would have worked manifestly towards life and immunity. On this subject, see my *Essay on Medical Specialism*, from which I quote in the Appendix.

The pretext for Cholera Hospitals is summed up in the position that the hospital as a maniple enables the doctors to get at their patients. If the sick were scattered in daily hundreds or thousands as in Hamburg, the physicians, however many, could hardly make their rounds upon such a number of sufferers. Considering the result of the doctorate handling the hospital-crowd, what worse could happen than does happen? Considering also that the disease after killing all it can—now about eight thousand in one second-rate city—dies out totally irrespective of the doctorate, from lack of any more susceptible people to slay, what worse again could happen if there had not been one single doctor in Hamburg? It is agreed by the orthodox that in the worst cases nothing can be done. And one-half of those attacked were worst cases. Why then stack them in hospital, preparatory to the dead-house stacks? With respect to them, and to all the rest, the most general handling—I forbear to call it treatment—must be adopted. This can be perfectly

applied by carts carrying the useless drugs to the doors of all who apply for them, and to none other. The disease here is one, and the curative agent must therefore be general. In Bartholomew's Hospital in 1870, it was reported that the out-patients with manifold complaints were treated each in a consultation of thirty-five seconds, and out of one of six bottles. Arithmetically, one second would be excessive for the cholera case, and one bottle, an extravagant exactitude. One cart would do it all, and medical attendance would be unnecessary, being in fact a mere vanity. The multitude of doctors dispensed with, a manifold source of *shock and infection* is got rid of; an active geysir of fear. Burial, too, can be conducted on the same lines; and the more easily, because there will be far less to bury.

The journals show that many people, including little children, not sick, have been carried to the hospitals by the medical press-gang, because they were "supposed to be infected." Is it cholera or the physician that is the author of Death here?

But the hospitals have one plea left; and it is a standing plea, lure and bait for all hospitals. The people are removed from poverty to affluence, to die rich: instead of the dismal poor man's home in the poor man's quarter, they are received into a roomy place, and have wine and beer and beef tea, and in short all that they can take. Too late after they have received the blow of being put into the virtual dead-house! Too useless! Charity, which begins at home, may be thought to show its face abroad here. In general hospitals it is bribe for the sake of boast. Here it is vanity. Why not purvey the good things to the poor man's homes, to the slums, *which are in all ways purer than the hospitals, rank with the sphere of death, decomposition, and post-mortems.* In that case, if plentiful tobacco, whisky, Hollands, wine, and any delicacies you like, were wisely provided, the poor relations would have something also to take for their often infirmities, and would minister more

ably and cheerfully. This charity beginning in the rich and comfortable home, would enter into the poor and afflicted home, and abide with some blessing in both homes.

I do not see that the hospitals have a single leg of use to stand upon. They have centipedes of pretexts, charitable, scientific; but in cure of disease, or diminution of death, they play no part. Their agency is destruction, bodily, mental, and social. Of one man, the Lord says: "He had suffered many things of many physicians, and was rather worse than better." Through hospitals the same thing may be said of the sufferings of rich and poor alike in all humanity. For the cutting and drugging materialism leant on, and tolerated by the poor, and the dominion, are ultimately dealt out to rich men's bodies without their knowing the source and circle of it.

I am not even a private in the Salvation Army, but I see a use for it here. If it has a strong though loud faith in God the Lord, and will descend upon a place like Hamburg, now in the throes of pestilence, and will shout that life and death are in God's hands, and are equal goods to strong faith, and that fear and fright are unworthy of soldiers, and that if you live you live in the Lord, and if you die you die in the Lord; and that you will all meet again—husbands and wives, lovers and maidens, mothers and children, if you part here: and that all of you who have any use on earth will not yet die,—then I see that "Corybantic religion" may have a grand function when life waxes weary and fear assails. I see that the drum and fife and the procession may give an element of getting out of bed and dancing—not the Holbein dance—that medicine has not in her; and that a faith may begin, and do things like miracles; and even inaugurate a time when healing will mainly be derived again from the Great Physician. I give you a coarse job, General Booth, but try it. It cannot be pleaded that the music and the chanting are out of place where so much death and mourning are present: they are religiously wanted on that very score. It is a battle-field

where hope and courage and chivalry are called for, and where fear and despondency must be counterworked ; and drums and trumpets may call back many if they are led to pray to the Lord to send faith and cast out fear, and again to be a healer in Person through a new faith and a living hope.

PERSONAL AND OTHER REMINISCENCES.

The writer has interests reaching back into boyhood connected with cholera ; having been a medical apprentice in Newcastle-upon-Tyne when the disease first appeared at Sunderland. That town and Newcastle were stricken by it then as Hamburg has been this year. And I was what is called a student in the Cholera Hospital at that time. I remember feeling *esprit de corps*, and no fear ; and I was also armed with camphor which made assurance invulnerable. I remember the death-stricken faces ; the moving distress ; and the life departed before death, yet still imprisoned to the cadaverous body. The number attacked was great ; some fifty died in one street, Pipewellgate, in Gateshead, in one night. The Cholera Hospitals were fortunately not large enough to demand and concentrate the cases. Some of the adjacent villages also were decimated by the disease.

First, all the common drugs were tried and failed. I do not remember the proportion of survivals or the number of deaths. Opium and chalk mixture, and camphor ; also stimulants, were used. The disease ran the usual course, and then died out. In the meantime, learned doctors flocked to the new Epidemic ; this being its first invasion in England. Russian doctors came. They, or some others, for memory fails me, recommended actual cautery,—branding with hot irons,—to the whole spine, as a mode of cure. Dr. Stevens, connected with the West Indies, used injections of salt and salines into the veins, to compensate for the diminished fluidity of the blood. In

addition, calomel, and I may presume all kinds of binding and stimulating drugs, were employed. The impression left on the medical and communicated to the lay mind was, that the cure for cholera, except at first, and when it could not certainly be called cholera, was yet to seek. The disease was chiefly confined to the lower orders in the worst neighbourhoods. The ships, in the Weir at Sunderland especially, were heavily visited. After the pestilence had done its work, great was the cleansing out of slums.

I again confronted the cholera at Bishop Auckland, and attended in the little Cholera Hospital there. On both these occasions I noticed that consciousness was little impaired, though the body was so weak that it only whispered; and the man lay as if dead in his vitals, and yet moved. The recollection confirms me in the view I have put forth respecting the nature of cholera. The death in life seemed more grievous than the cramps from clotted circulation.

Then again I had the same experiences in Leeds; and, all through, the treatment yielded no satisfactory results; death of course happening, and survival happening of course. The canal or river, and the lowest neighbourhoods were, as usual, the nest of the disease.

With all this failure, the powerful humane Profession of Healing would keep its eyes open for indications of relief from every quarter, whether orthodox or heterodox, whether from quack or crone; nay, would pray to have other eyes opened if the old ones were dim with routine: for humanity outside was knocking at its heart, and saying in its agony, "Help us, for we perish."

My next recollection is of the cholera in London in the year in which one side of Poland Street was sharply visited; the blame being laid on a pump. A writer in my paper in these weeks absolves the pump, because at the time the deaths were dealt, he had that very water for his whisky every night out of the aforesaid. It was a severe epidemic,

but I can chronicle it the less because I was abroad at the time. It was marked by one circumstance that belongs to the history of orthodox healing. The College of Physicians, whether by request of Parliament or not, instituted an enquiry into the treatment of the disease in that year, and for carrying this out, appointed Dr. Maclachlan to visit all the Cholera Hospitals in London, and to report the result. He gave in his Report, and it contained the statement that the treatment of cholera in the Homœopathic Hospital in Golden Square was more successful than the treatment in any other hospital in London. He stated at the same time that he was not of the homœopathic school, and that his view came only from the plain fact which he had to communicate. Thereafter Parliament, whether demanding it or otherwise, had the tables communicated to the House of Commons. When they were distributed to the Members, it was found that they were all correct, with one exception. The tables of the Homœopathic Hospital above mentioned, and Dr. Maclachlan's declaration, were left out. The House enquired the meaning of this omission, and Dr. Paris, the President of the College of Physicians, gave the reason. The omission was made, he said, because homœopathy was quackery. The House meanwhile had asked what the best success was, not what suited the choleraic stomach of Dr. Paris. Comment would weaken this true story.

My friend Professor Augustus De Morgan, however, has left a historical commentary on the event, in an article which was published in the *Homœopathic Journal*, and entitled *Exposition de Paris*; which we may translate the Nakedness of Dr. Paris. There we leave him standing and shivering in medical annals. And so much for my recollections of cholera at that time. Two of my servants were seized with the initial symptoms, cramps and prostration, in the night; but my wife, who was a devout homœopath, and who led me to adopt that mighty power of

drugs over diseases, treated them successfully and rapidly with *cuprum aceticum* in infinitesimal doses. The battle was won in an hour or two.

No disease wants Homœopathy more than cholera. We have remedies for all its first stages. That is the prime necessity. By the law of correspondences,—I say not, by the Science of Correspondences, which is a higher matter,—our infinitesimals, “harmless as doves yet wise as serpents,” coincide with the symptoms so that they ride and override cholera, and force it to react against itself. If they were pharmacologia-doses *à la Paris*, they would add themselves to cholera as fresh destroyers. But they go to the palsied sympathetic nerve-suns, and encourage and imp them back to life. When that is done sufficiently early, the liver and spleen again circulate the blood more freely, and the rapid attack is rapidly parried. And even in the later stages something may be expected of homœopathy where the orthodox treatment is only not frivolous, because it is, to speak charitably, insane. Your power for good here all depends on two things. You must be able to believe that the artificial subtleties of natural substances, produced by a rare providential intellect, can penetrate immeasurably further into the subtleties of human organism than your old crude drachms and ounces, which also are artificial; and you must believe that these subtilizations can be aimed through the rifled tube of learned skill, and hit the death which they are to kill, only through going to the very place and state of the disaster, and confronting it symptom by symptom; that is, corresponding with it, or to it: by being its similars in a good sense: by being angels in the hell. For I have learnt from Swedenborg that the angels who are sent to the drear abodes when necessary to mitigate their self-inflicted states, have, and must have, from their old natures, some putting on of the inferior stock to open communication; in a word, there must be mild homœopathic correspondence with evil, or the mission of relief would aggravate and torment, and

be worse than wasted. Arsenic and poisons made utterly benignant are intentional angels here.

SANITATION OUT OF TIME AND PLACE.

It is impossible not to agree with Lord Beaconsfield's program, *Sanitas sanitatum, omnia sanitas*. Only you must wisely catch your Sanitas first, and be very sure that there is no insanity in it before you give in to it, and especially, before you ordain and compel it for those whom it immediately meddles with, and disconcerts. No wild tyranny towards the homes and feelings of those who are invaded belongs to sanitation.

Cholera principally attacks and carries off the poor and needy who transact feeble lives in unwholesome dwellings. The remedy would be that there should be no persons underfed, and no chronic plague of shameful habitations. But this is unattainable. A proximate remedy would be that when an epidemic is signalled from a distance, all the spots probable to be nests for the pestilence, should be supervised *long before* it comes, and all the people fed upon reasonable rations. This too is quite unattainable. It may however realize itself in a couple of centuries hence, when all men are wiser and better, and the forethought of conscience has supplanted the after-thought of fright. What is possible now is—to consider what is absolutely necessary to be done, and what to leave undone.

One thing is clear. When we have so long neglected *some* duty here, and above all when it is not obvious what the duty is, there is no hurry for instantaneous action. The worst spots have been worst for ages, and no cholera has found them out. When death has done his work there will be no cholera in them. And no cholera will occur in them again, or be propagated from them, until the next epidemic arrives. If microbes were the causes of epidemic cholera, and if filthy rags were their fortresses, Naples, for instance,

would be always choleraic. But once gone, Naples can no more catch cholera than it can catch cleanliness or humanity to animals.

This gives us breathing time from the hot haste and terrific benevolence of those who have just awakened to learn the existence of their spectre, and who ask the first parson how to lay him. Under the circumstances he must kill, and also must be laid by time. When he has no more to eat, like any great speculator he dies out. You need not think of him then in the places where he has been, at present. Destiny, the rectitude of decay, has done everything for you. The cholera has virtually ceased.

Instead of seeing that the onslaught when it is established has so many days or weeks allowed for its ravages, and then naturally ceases, the present system is to sweep down upon it, and terminate not it, but its victims, by taking them to hospitals, of which we have already spoken. But also at the agony-time the house or room must be rummaged and ransacked, and the dying or dead man's clothes be burned, by medical-police. I humbly submit that all the mischief is already done except the wrongs and mortality inflicted by heartless and materialist medicine itself, fussy and faddy.

The reader asks, Well, what would *you* do? My answer is, that excepting on the request of the people immediately concerned, and even then with strict regard to those in adjacent rooms, I should do nothing. Nothing either public or private. Every house is part of a municipality, and its drains must be connected with a good system of drainage. Furthermore, if the house is unfit for human creatures to live in, the powers that be must compel the owner to see to it,—to remove or rebuild it. But when all the worst that a pestilence can do is going on, or execution has been done by it, and fear and bereavement are in the place, it is no time to put in the Apollyon police. And it is then equally out of reason to disturb drains with a view to sanitation. In healthy houses any large interference with

drains, any opening up of the ground, often lets fever loose ; not because the fever is in the ground, but because the person is susceptible, and the altered telluric sphere acts fermentatively, and opens him to serious change, the grounds of which are always at hand.

Sorrow has its angers, and medical outrage may provoke them, as we read in *The St. James's Gazette*, October 8, 1892 : " The measures taken by the authorities at Budapest for preventing the spread of cholera meet with opposition in the poorer quarters of the town, and yesterday evening this fanatical prejudice culminated in a serious conflict. The police and sanitary officials engaged at a house in the Waitzner Strasse in disinfecting the clothing and personal effects of a cholera patient, were attacked by a large and turbulent crowd. . . . The police were compelled to draw their sabres and defend themselves from the fury of the people, numbers of whom were wounded. The disturbance lasted for several hours."

Now, is it not likely that all poor neighbourhoods think and feel in this way? Deprecate their anger and fury ; it is wrong, as violence always is. But it is mere common sense to see that the medical men's beliefs in their own ways, culminating in virtual military violence,—in propagation by the sword,—are the first fanaticism in the field ; and that the fanaticism of the sorrowful, indignant, furious crowd, if it had any thought, was not founded on prejudice, but came only too rashly out of heart, feeling, love ; and that *vox populi* had also *vox Dei* near it in a justifying perception of the truth between the unequal combatants. If all such cases of removal of the dying to the dead-house, and of violating the misery-stricken homes of the survivors to sanitize them, were met by complete insurrection, another and a dangerous domination would no doubt arise ; for power always ends in sabres : but the spring of the poor man's objection to be handled by the doctors would no longer be called " fanaticism."

We come round again to the same conclusion ; let cholera and all epidemics lie where they happen. Untouched, save at home ; by relatives, and, if the kindred wish it, not otherwise, by physicians ; they,—epidemics,—are sleeping dogs : roused, provoked, concentrated, made into dynamite, and put through panic, they are lions and tigers ; and the artificial medical night is their jungle and their day.

And considering the nothing that is done by Old Physic, and the nothing that is suggested by its prurient offspring Bacteriology, to diminish the mortality of the disease, the public notification of cases to any medical centre is useless, and should be given up. It is only a means to aggravate the mischief of the hospitals. If there be such a thing as infection, it is increased thereby. And it is a seed-field of panic, the very womb of cholera. The same must be said of the vanity of doctors coming from different countries to attend the sick, and to inject them in the hospitals. What is the good of their coming ? They gain nothing by the sights they see and the sounds they hear. They do not open their minds to the things that will cure ; but they contemplate bacilli. They can have the bacilli at home, and learn all about them in books ; and for that matter, more about cholera there than in any of its hospitals. Let them stay at home. Let nurses also stay at home, and mind their own invalids ; and let Hamburg be bound to supply its own nurses, who will mainly be found among the relatives and friends of the poor. True, they will be in rags, and not in the dainty caps of martial sisterhoods ; but the rags can now do no harm, and the love, and sense of private right, and safety from "*the tender mercies*," are good powers, and will have sufficient skill of handling.

*SIN CORRESPONDS TO DISEASE, AND
BRINGS IT FORTH.*

Allusion was made before to the view of cholera,—whether a new view, I know not,—that it is an attack, not on the abdominal viscera themselves primarily, but on their great sympathetic nerve centres; and in that respect is brought into complementary relation to the recent epidemic of influenza. It will be well to dwell again upon this view, and to put it into less technical language. In the first place, assume that the great nervous plexuses which supply functional visceral life may be regarded as *vital* or ensouled *suns* to their respective systems. By the heat of human life imparted, they enable the liver to draw the bile from the blood, and thereby to purge the blood, and to give the bile to the intestines as a sharp saliva, stimulating and governing their excretory, and thereby their incremental actions. By the same radiation of nervous or involuntary will-power these *suns* enable the stomach to digest the food. They empower the spleen to give hilarity to the serious liver blood: “*Splen ridere facit.*” And so on through every organ and viscus on which the human body rests; a wisdom to us unconscious, because supreme; and which the conscious man stands and walks upon as a fly upon a mountain. Physiology used to call this part of our organization a vegetative life; perhaps still so calls it. But it is truly an animal life, deriving animal from *anima* or soul. From this source it is a life of stupendous human instincts and sizes. When not diseased by ourselves either hereditary or personal, when not perverted to appetites, but held to soul-service, it is the ideal and model and secret affection of all conscious fitness for manly and womanly use, individual and social; an apocalyptic animal or *corporis anima* under us, to carry us handsomely through our lives.

The thesis here is that these vital *suns*, the sympathetic plexuses, can be weakened in their cheerful heat and hyper-

conscious light, in their organic wisdom, and that in this way they can undergo various degrees of paralysis, from gradual abatement of function, to complete loss of it; and also that they are liable from plague-causes (*plaga* = blow or stroke) to be suddenly killed, as in the deadliest forms of cholera. The result is that the planets to which they minister, —here, the organs, or faculties, namely, the liver, the stomach, the spleen,—die, often exhibiting their last throes in convulsions. It is fruitless in such case to attend to the organs when their cerebellula and solar plexuses are death-stricken. The organs no longer know their life, their blood, their breath, or their food, or the voices of the superadded will and understanding from the afflicted and dying voluntary brain.

These strokes of death on the sympathetic plexuses,—here by analogy named as extinction of our visceral *soul-suns*,—do not seem to be admitted in current physiology. The idea of them comes from the voluntary and sentient states of the brain and of the spinal system of nerves. Paralysis, stroke, is there admitted; also apoplexy or paralysis of the blood-system in the brain. We speak, indeed, of pulmonary apoplexy, but in an analogical sense, as applied to the lungs. But there seems no reason why the same conditions should not be recognized (in their own way, however) in the involuntary sphere of our purely *animate* life in its departments,—in the heart, in the liver and abdominal organs, and in the generative system; in short, throughout the body, which is at once personal and animate, or mental and soulish, in all its forms and parts.

As observed already, this view may have the office of bringing cholera and influenza under one designation, the difference between the two lying not in the nature of the influence — *influenza* in both cases — but in the organs attacked. There is, however, a different class-incidence in the two diseases. Cholera affects the poor and needy and the vicious among them: the people who live in low and crowded neighbourhoods, and are badly fed and housed:

dense populations especially suffer. Cholera Hospitals as the densest of physically degraded populations suffer most of all. Emperors, knowing the danger, in these times, of great assemblages, even of cleanly and vigorous soldiers, forbid manœuvres. So patent and written in the daylight of gross good sense is the love that cholera has to condensation of men and women and children in narrow areas, and that common humanity to men as animals should have, in keeping its victims apart.

On the other hand, the so-called Russian Influenza has chosen its victims very often among the higher ranks of men. Its death-roll of eminent persons in this country has been signal. No favouring circumstances have kept it at bay. In town mansion, in palace, in county residence, it has struck down many right and left; and the rule in cholera, that the victims have been in and of crowds, has not been kept to. The noble, the privileged, the secluded, have been visited, and taken in their stately places. May we conjecture that the difference lies in the different *suns* extinguished; in the different nervous plexuses which have undergone the stroke; in the different system of organs which has been deprived of life? Cholera has centrally attacked the abdomen; incidentally, other departments. Influenza has centrally assaulted the chest and the head; incidentally, the rest of the body.

This divides these two plagues between two great classes; the upper and the lower; between those who must live mostly on and for the bare necessities of life; and those who are emancipated from this set of thoughts and cares, and ought to attend mentally to the higher services of Society. The susceptibility or diseasable state is, however, a morbid one in both cases. In the people of the belly (as Menenius Agrippa would not have called them), there is hourly care directed to the lowest wants, hereditary vitiation of blood and tissue by unwholesome, insufficient and casual food; bad air, impure water, filthy surroundings; weak

bodies engendering weak bodies for ages ; gross indulgences, when procurable, presently corrupting ; and outward habitual misery and wretchedness : with all squalid circumstances ; tattered clothing and exposure to weather : and habitations which match these circumstances, and concentrate and crowd the slums. Of course we speak here of the lowest of the abdominal people. The thrifty working man, strong, and with forethought, is already emancipated from carking cares, and is on his way towards the chest and the brain. He eats to live, and has a larder sufficient for his moderate and temperate use.

Now it is this congeries of miserable circumstances that constitutes the weak poor when congregated in masses into the swamp in which cholera is bred, and on and on into the swamps in country after country which are in touch with, and are infected from, the place of first origin. It is misery, and care, and elaborately manufactured panic, which predispose ; and every kind of foulness and hunger and huddling far below helps.

And correspondentially, though not to first thought similarly, it is miserable circumstances that throw down the upper-class men and women into hot-beds and receptacles of their corresponding disease ; call it, if you please, Russian influenza. Worldly care, ambitious care, self-seeking in despite of conscience, disappointed lusts of power, resultant base despondencies, false excitements, joyless days, and remorse and rages of night, are for the rich what immanent hunger and thirst and anger of poverty are for the poor, and these things scourge and wear out the great and the powerful mentally and bodily. *Atra cura sedet post equitem.* That such miseries of civilizee selfishness and avarice in its places of pride exist thousandfold among us, no one need be told ; and that they weaken and debase the heart, the lungs, the brain, is also evident. But it is especially where these organs are physically weak already that influential disease can fatally attack them. The most hardened men of the

selfhood do not succumb. And the same applies to the poorest of the poor; the weaker of them die, the more hardy escape, or recover. The influence of the mind on the body is an old theme, and we all know how disappointments of the affections injure the heart, in the weak seriously, while the strong cast their consequences aside. Now our general remark is that the godless craving of the rich for what they cannot get, and do not deserve, corresponds in them to the unsatisfied appetites and hungers of the poor, which also are for things beyond their reach, often as a consequence of ill-desert on their own part or that of their ancestors. In the one case the educated mind is starved, and ready for suicide, which comes socially in a pestilential cutting down: in the other case the lower hereditary mind in the body is starved, and cholera, treated to panic and hospital, is its general involuntary suicide. In neither case is there any consciousness that the man in particular and in general is in default or is suicidal; or that *mens sana in corpore sano* would be an absolute shield against plague, pestilence, and famine. Microbes, the stars of the firmament of the microscopic, gain an easy hearing from the rich; and to the relief of sin and science they take the guilt of these suicides upon themselves.

I know how difficult it is to put things that really belong to each other together, and especially to open any door to the terrible Doctrine of Correspondences—to the “Be done by as you did.” But I am led to it here in the first place by finding, according to universal admission, that it is the physically imprisoned in evil circumstances that are the victims of cholera: then next that physiologically, and psychologically, Asiatic cholera and Russian influenza are similar causes, and have similar effects, in the respective regions of the abdomen and the chest: and then I am led to divine and see thirdly that what want, dirt, and their miseries and ill-wills are for poverty as causes and placers of its disease; *that*, godless striving and self-seeking, and their

woes and rages, are for riches as causers and placers of its disease. And so that there is Correspondence. As for the Crowding and Massing, it also exists for the most seemingly solitary striver after his own interests, in that he is hedged round and suffocated by the shoulders and competitions of his fellows ; or otherwise his benevolence, which always has the poor with him, cannot do without their "sweet voices," to vote him into the loneliness of power ; and so he sits in the everlasting middle of a concentrated mob. If he is "greatest among the greatest," he may have all the lower parts of the nation in his bed when the vulgar think he is sleeping alone.

How far-fetched this line of induction looks ; but by thought it can come nearer ; and remember that even microbes seemed improbable not long ago, which now have shrines built for them, and are dreadful as gods. It is but fair, then, to give Macrobes an inning ; for they too are microbes indeed, the spiritual vermin of the brain.

These considerations lead me to explain in parenthesis another case of incidence which has served as a prop to the now decrepit body of Jennerian Vaccination. The statistics of small-pox deaths in its past centuries are to a great extent fabrications, founded upon such data as this,—that whereas in some one town so many died in a certain year, and that town had a population of say 50,000, you are to construct the whole death for the kingdom by assessing it *pro rata* on the number of fifty thousands in the entire population. But though this is wild pleading for a bad cause, it is a curious fact that the considerable death-rate from small-pox among royal houses in the old time is historical, and more than that, undeniable. The figures are accounted for by that overmastering cause, fright. This might be called panic if the mass of the people were in question. But as a new, unwonted, and favourably circumstanced class, even royalties, were selected by the disease, who would not otherwise have died, we may reckon that downright personal

terror handed them over to the King of Terrors. This was greater in the upper classes than in the lower, because the former were better informed of the epidemic from day to day ; and also because their faces and skins were values beyond compare ; especially in the case of the ladies ; whose fright, however, would be shared with their lords. This fright for fair complexion led to inoculation, tried first upon convicts ; and as inoculation universalized small-pox, it was forbidden by law, and vaccination was introduced. Having written at length on these things in my VACCINATION TRACTS (which see), I do not pursue the subject ; but here again record that Royal and Noble Fright is the mother of both inoculation and vaccination. The incidence of small-pox in high places was due to this cause. And if either of those practices has saved lives, the result has come from the security of a false faith banishing a false fright. The reader may ask, Is it not better to have a superstitious faith which works towards safety ? Yes, if you must : if you want it, and are true to it, in believing that *you* are protected whether your neighbours are vaccinated or not. But if you do not believe in your own panacea,—in your safety after your superstitious rite,—you undermine and explode your false security all round. You are a plain infidel towards vaccination. It will not do you even its temporary fraud of good. You will also injure the medical profession in the long run as a profitable trade in fright, and in the rich commodity which that argosy carries.

But to resume the present subject. It was said above that the primordial cause, the real origin, of all epidemic and even climatic and telluric visitations must be sought in evil states of man's will and understanding, making him liable and susceptible to influences from a world which is not material but spiritual, whose substances are good and evil characters, whose discernments are the differences between good and evil, and whose preferences are for heaven or for hell. The abyssal preference for evil tends

and seeks to find its delight and outlet in the propagation of its states to this lower world to which it is subjacent by affinity of will and mind ; for every man's will is in itself corrupt, and of itself tends hellward. Man is thus the conductor between the lower world and nature. Here we have the origin of catastrophes. The design of evil men and women is to destroy the human form as an image and likeness of God. They cannot but delight in such destruction, and they see no harm but good in it. You have only to look into yourself and around yourself to verify the position that the destruction of the human form is the aim, and to some extent the achievement, of much in your society, and of many self-contented individuals there. Take the case not abstractedly but organically. Descend to the stomach. How many jolly fellows are there whose life consists in the delights which destroy their stomachs ; in whom the sacrament of eating is lost, and also the conscientious use of feeding ; and voluptuous ways are habitual ? The end is disease. They will that end in willing the means. Consider the liver. The jolly companions are at work here millionfold in compassing its destruction. They indeed want only the delight ; but they choose it though coupled with the destruction. They become wantonly insensible to consequences. You may pursue the destroyers in this very world where we live, through organ after organ, through brain and heart and reins, and find that they are steady fixed classes, marshalled, without owning it, against their own organizations. Consider also sexual destruction in its varieties, and all-effacing syphilis. And when you go a step further outward, crimes against the person, violations, murders, suicides, are so referable under heads that every newspaper has its orderly place for them every morning ; so that a "good paper" is a projection of the individual and social human form in definite mutilations of humanity. Mind, imagination are alike assaulted by Epidemic Man ; and all kinds of criminal treacheries are included.

Avarice, sleep-destroying care, fear of detection, remorse, hypocrisy, are all organic, and are perversions and destructions of one human form after another. Of course there is also the opposite to this, and the angels know their own every day in good lives, and obedient fellow-workers. I paint no lurid artist-picture of "the mass of evil as it rolls and swells," to use Carlylean words, but draw my proof of the connection between sins and diseases from the plainest experience of evil conditions on this planet. The good, the truly religious or conscientious, modify these conditions wherever they are, and escape them wherever heredity renders it possible.

But inasmuch as classes of vices and crimes do exist, of which moral codes and laws are attestations in all communities; and inasmuch as they constitute many human characters, and these are often fixed generation after generation; and as the generations of such become worse in posterity after posterity; and as free will, free choice, doing because you like and choose to do, is at the bottom of it all; and then inasmuch as all these people die; and as they then lie in no natural graves, but rise at once in their full persons and habits in another and a more powerful life; so it comes that devils and satans are in the field; and as like by affinity where there is no separating space seeks like, these diabolic and satanic men and women are marshalled and organized perforce by Divine fate or decree, and stand as opponents to this human form or image and likeness of God Almighty. The same people who were evil and destructive here are evil and destructive there. It is the one possible common-sense of immortality for such.

What is the Human Form but all the uses that the body with its organs can minister to the soul? For the whole, it is all visible uprightness and candour. Then every organ embodies some special representative purification of the natural man, and some special endowment of the spiritual man descending into the new purity. The liver represents

the excretion or rejection of bitterness and gall from the mind and heart, and the giving to sweetness its select and not extravagant uses. The stomach represents the measured acceptance of the daily bread interpreted by conscience, prayed for from Our Father. The heart, as the grand purifying organ of the blood, and as the universal giver of it to the needs of life, represents the love of man with the love of God actuating it beyond the will and plan of the selfhood. The lungs represent the winnowing of the moving mind in all thought and deed; for breathing thinks and thinking breathes; and the instruction of the soul in regeneration is represented in their states, every breath being a consideration. The brains house and represent the spirit, or the conscious will and understanding, which becomes the good soul by constant approaches to it in a new life. And the members represent the powers of the soul through the mind, and its progress and handiwork in use, charity and love.

This, in the slenderest epitome, is the human form which we have to maintain, and which is imperilled by habitual depravities in this life, and by the influence of the profound depravities of the hells which have their influx into our bad states. These things can be denied root and branch, as the multiplication table is by false accountants. Atheism can exist and flourish. They can also be asserted from reason and experience. We do not argue about them, but put them forth for those whom they concern.

And now returning to Cholera, we see dimly, but well enough to count it for sight, that the enemies of the Human Form on both sides, are banded together at all points to subvert and destroy, to kill righteous organization. In the present case their conjoint attack is on the abdomen, which as the place of digestion and material purification of the blood, is the foothold of the body on this earth. The destruction of what E. J. Payne * calls "food-supply" is the

* See *A History of the New World called America*, by E. J. Payne. In that work he traces the connection between the state of the American

intent. It is a special malignity for which those who do not believe the Word as to the fact that "the heart of man is deceitful above all things and desperately wicked," cannot give beings in the human shape the discredit. But it is the delight and amusement of evil, and the evil think it good, and find innumerable pretexts for it. One of them is that that infernal spiritual life in which evil is their good (Milton) is so noble, and will ultimately be so triumphant, that they do the myriads who die of whatever disease, good service by bringing them to its tender mercies. For all in hell would fain be joined by universal mankind if consent to evil could be universal.

The deeper hells are the essential anarchs, and destruction of order, form, social organism, is their life. They have a strong pretext of infernal justification; for by blasting our prison walls they are going "to bring us within the range of practical" betterment. The world, they say, is so utterly wrong that the regeneration of it is absurd, and the abolition of it is of first necessity. Crime against it is the one virtue left. Blow it in pieces, and see what will come next. Disbelieving in God, and fanatically abhorring religion, and being outside society in the "antres vast and deserts idle" of lusts and persuasions, this coil of pretexts is no small tempter for many spirits both here and under here who are loyal to their own fire and brimstone. They agree curiously with the before-quoted word of the Lord, that the heart of man is desperately wicked. Applying the wickedness however to that outcome of the heart, the present social world, and taking no notice of the heart itself, they leave it to do the work of making a next social world exactly like the old one: only more miserable, because imprisoned beyond further worsening.

aborigines in all respects, religious, political, intertribal, and the food with which the continent supplied them. It is a true verifiable natural comparison. The author has not yet treated of the spiritual and moral deserts of those races whereby a restricted table was set before them.

So much again to recall the difficult belief that there are under us, and if we are not heedful, in us and over us, such principalities and powers bent upon exploits of chaos, and often bringing them to pass. Now let the reader further consider that in the matter of character there are not two worlds, but in the supreme case of good and evil, only one ; that men and women are the only persons in the drama ; though the more active majority of them gathered from all worlds since the creation, is invisible to our material senses, and mostly beyond the admission of our minds. In this way *we* also inhabit a spiritual world, in which the powers are weighted with matter, stretched upon space, and divided into regular atoms of time. We are made thus into great weakness, that strength may be held back until it is consecrated.

If we began to look for it, we should find large correspondences around us for events like cholera, and also like the medical and governmental treatment of it. Coming out of the pit of evil,—do not forget that,—look at the malignity of the Christian nations. Look at “*America for the Americans.*” It means practically the closing of great industries which have been slowly growing up in Europe, and the starvation, if that were possible, of multitudes of orderly men and women, to make a hot-bed of riches for the land of the almighty dollar, and especially for its officials and legislators. What has this to do with cholera? Why, cholera is nothing else than a deadly will-influence from afar that strikes the lower industry of the body, and puts a gulf between supply and demand. The food has been there, and has nourished the people : a tariff law is enacted by which it can no longer be assimilated. An industry is death-stricken. And there is joy in America over every European that perishes, over every industry that is broken up ; joy of express malignity. The thing is a deadly presence in human nature. The copyright tariff is another stroke of malignant conception against honest legions of workers, to make it difficult for

them to receive the wages of their industry and their daily bread in Europe. It paralyzes the work which is their organ of life. I select America for many reasons. Its people are already gifted beyond the most of the old nations with sharp sight. It is full of Christian light. Its government sins against that light and its God more definitely and defiantly than other peoples. The good Americans will not chide me. I love so many among their people, and owe them so much, and hope and pray that they may some day be citizens of a truly great commonwealth, whether republic or empire, whose best men are at the top. At present I feel and know that the United States is the greatest enemy that my country has on earth, and that, practically and *ex animo*, it avowedly hates all nations but itself.

I do not pursue the attitudes of other nations which are coincidences of the organic paralyzes worked by cholera and influenza; though it were easy to do so; inasmuch as universal armaments by sea and land, and millions of hostile men fronted against each other, are malignities on a large scale, and paralyze industry to the same extent in which they menace war. Only bear in mind that the ill-will and malignity are the first correspondence, and the only and very soul of the immense evil, and that the inability to keep up honest industry and bread is the second. Moreover, an immediate consequence of the actions we are considering is social convulsion, which now spreads from country to country, and is truly epidemic; another choleraic symptom connected with the stomach.

In epidemics it is the "ends of the world" that affect each other. How, if America in the west affects eastern Asia; America supplying the rattlesnake, the malignant spiritual, and Russian Asia, and India, the swamp, the stupid malignant natural? How is this? It is an effect of the spiritual world above both ends, and bound to complete the circle and rebound of mischief. The principalities and powers of evil in Miltonic exemplar, or rather on the lines

of Genesis, make emissaries always to the weakest vessel ; to her that is weakest in resistance. Outcast or outlying races are the most easily brought into the morbid correspondence. The lust of eating everything up yourself as the ruling passion of Presidents and Congresses is thus converted into starvation at the natural end, and over the last swamp into instantaneous starvation, which is black cholera. It is strategy to attack first the most undefended human forms. When they have had the seeds of natural death answering to the moral death well sown in them, and have yielded the first large crop of mortality, the law of the next weakest subjects it to the malaria,—human malaria. And so on, with fright for a westering companion, and personal flight often also. The individual malignity has now become a multitude, and the personal fear a panic. It must happen that the forces of the advancing death are measurably recruited and strengthened by numbers, and that fresh victims and new places, and new conquests, empower and animate them. To have killed many in stronger races argues that the destructiveness is stronger. And so the deadliness grows and revels from east to west with the circumstances of a great host, and a successful campaign. And the strongest races are the last to fall before it, and complete the round, and finish the war.* Those whose evil correspondence originated the disease are these last victims, and being so diametrically far from the place of cholera-origin, they can say to the dead people at the Antipodes,—to their ghosts,—

* A reported school answer by an American boy to the question, What are the boundaries of America? is as follows: "America is bounded on the north by the Aurora Borealis, on the south by the Antarctic Pole, on the east by the rising sun, and on the west by the Day of Judgment." It is too pregnant a piece of gifted influx for comment here. It may prophesy that the bad America, armed with power on all lands and seas, will be the Red Indian of the world for a time ; that the good America, hidden under the bad for that time, will be a new birth not now calculable, at length bringing that continent spiritually into its own station in the Man who is Humanity.

“Thou canst not shake thy gory locks at me, and say, I did it.” America therefore will deny responsibility.

The times and intervals of cholera, as of all epidemics, plagues and pestilences, being judgments and visitations of heaven, are inscrutable to man; and while the spiritual causes of them are always in the world, and the natural occasions, they bear their children at no stated periods that we can discern. But it seems as if sporadic attacks occasioned by opening old cholera cemeteries, or infected stores, produce the disease only when the epidemic man is already on the war-path. And also that at such times, slighter species of cholera show themselves which are not identified with the malignant type, yet are of kin to it, and prepare the way for its advent. Like Uhlands they herald the advancing army. In no way are the great parturitions of time cognizable by observation, though signs foreshadow them. But if malignant remainders are in the ground, they do not receive their commission of ravage until the general choleraic cloud has sent its lightning from West to East, and born fruit of death by paralytic stroke on the Orient.

It is not only diseases but all crops of things, good and bad, that obey the law of “spontaneous production.” We here extend the word spontaneous to the redundancy of favourable years for which no reason is visible. This year my quince tree shows an abundance which I cannot account for, but which my gardener tells me comes of the fact that “it is a good quince year.” And all harvests are ruled on these lines, and all the winds and weathers, sunshines and shadows of the seasons. And then in insect and animal life we find the same fertility and infertility. In flocks and herds; in farm-yards. And on the evil side we have armies of locusts as a plague or stroke: of caterpillars; of flies, of mosquitoes; of voles, of lemmings, yea, even of weasels; and in the Bible we read of “a plague of lions.” Nature is compliant to great pieces of causation in giving birth to these events: she is an instrument, from the reason

of her creation, played upon by man, and though she knows nothing about it and he knows nothing, the spiritual and moral temper and tune of humanity is by her exactly carried out. Nature has no laws, but exact everlasting submissions and obsequiousnesses. "Coming sir," and "Yes, sir," are her fate of politeness as a waiter upon her master. She has also two masters, God and Man, and as *Natura non est nisi obsequium*, her obedience is, to us, miracle when God pleases, and strict sequence at other times.

But all things work together, and *Zeitgeist*,—the Time-Spirit,—expresses this end, cause and effect, which are fates, furies, muses, graces, gods. It used to be believed when nature, creation, the world, were small to knowledge compared with their known magnitude to-day, that all things made up a unity, and that happiness and retribution were as much a part of the unity as gravitation is now. In other words, that the substantial material or external world was itself a theatre not only for the subsistence of man, but also for his prosperity as a reward for good, and for adversity and temporal misery as a punishment for wickedness. Greece and Rome lingered in the belief of it. This, however, was seen as the rule not for the individual with his three-score years and ten, but for nations, peoples and races in their prolonged generations. Cicero saw it all as the ground of survival of Commonwealth. Volney saw it in the Ruins of Empires. The roundness of Geography, and the Spatial Universe of Night and Day, have made it difficult for any but men of the Church to believe that human nature can still be the measure and scene and event-compeller of so vast a firmament ; although many have the faith that I have, that One God-Man has created, and that One only Man has redeemed it all.

And I confess to the reader, if haply there be a reader, that it appals me to put forward the doctrines, for such they are, that lie in and under this little essay. They have no support from the age, which is steadily averse to them. I

endeavour to support them by new Reason rather than by reasonings. If you can have intuition of Correspondences in any case, the unseen coheres with the seen with such almighty force that when you attempt to separate the lower from the upper stone, the visible from the invisible, you find that the upper is a substantial square of the Rock of Ages, and that both are in the architecture of a new temple. It is this that I rely on. Thought grows faint with the greatness of the theme.

And in a world which has no belief in any consequences to the Cosmos accruing from the state of mankind, there is still left the conviction that in nations, though not in individuals, honesty, rectitude, veracity, the cultivation of brotherhood at home, and fraternity with neighbouring nations, peace with honour, liberty, and reverence for what is above you, conserve the State; and are the ground of any true life of national religion. But it is a long way further than this to perceive that spiritual and moral life, or the opposite—selfish and debauched life—are both in houses, investments and circumstances of their own making, in the sun itself, and in the natural universe which surrounds us.

There is, however, an instinctive faith in this correspondence of the population to the universe it lives in, and like the belief in a God impressed upon all souls, it comes from the Creator Himself, through the spiritual world. And it flows in especially from this ground, that *in that world* all is correspondential, or in the very spirit and love of the individual men and women. If they are just, good, and true, they are in heaven, and everything around comes from everything within them, and is good, true, and heavenly,—cities, houses and gardens, landscapes, seas, mountains, sun, moon and stars. If they are unjust, evil and false, all things around them are hellish. It is a rule for the heavenly of absolute fairness, yet of infinite mercy added to justice: for the hellish also of absolute fairness; of judgment through administrative truth. The one class loves heaven, the other

class loves hell, and from these loves they keep their places. It is also of mercy that the unhappy, as we call them, part with most of the faculties which they have abused, and are thereby as little conscious as possible of what they were or will be.

And now, I ask you, is it possible that such a superincumbent world as such a heaven is known to be,—known in very principle, and with immense detail,—should not impress some *intuition* and gauge of its state and laws upon every thinking human mind which is not perverted or prejudiced against the wave of Revelation? Many indeed are averse to the genius and inspiration of it; but it touches all either from within or from without. For it has also come down in all religions, and in all mythologies, as an echo of a golden age in nature, and of a flood after it: then as graduated declensions, also in nature, and following the successive falls of humanity: the falls modifying nature in correspondence to human evil. It comes therefore directly from a world in which it is self-evident, and stamps its self-evidence upon this lower form of existence in the natural sphere. It also comes from the ethnical tradition of the earliest times and the primeval revelation, and so appeals from without, and reinstructs the natural man who is already prepared to be instructed, by his intuitions and impressed unconscious revelations.

Moreover, we know by Divine Revelation in the Word that all evil, and all evil things, and all diseases flow in from the hells; and also that all evil lives, vegetable and animal, and all poisonous spheres and places, are creations of the pit, and not of Almighty God except as corresponding to evil: they are a hellish part of nature carrying out the freedom of man to inaugurate wickedness, and to make a wicked world. These things are plain proofs that nature corresponds to man's use of his will and understanding, even to the extent of making poisonous trees and herbs, and venomous and unclean and ferocious animals, to carry out

his life beyond himself through all the limits which evil is allowed to traverse. Read the works of Emanuel Swedenborg, and you will see these subjects in commanding light.

The law of the first beginning of things is the law all through.

If a fresh beginning of evil has to be made, a new rattlesnake, or a new hyena or jaguar, comes forth from human rattlesnakes and human wild beasts in the lower world, whenever the permission of the influx is a necessity of the Divine Truth, and therefore a need of the Divine Goodness ; and it is a necessity when the freewill of man here and below demands and evokes the nefarious creature. This is shocking, and so is the permission of a murder when a man *will* commit one. A rattlesnake or a jaguar, with powers of reproduction, is only a storage of a certain era of love of murders. The allowance is necessary, for the contrary would involve an interference of the divinity with man, so that in the least tendency to do wrong, the beginning of evil, he would not be a personal agent.

A murder can no more be divinely prevented than picking a pocket, or stealing a pin.

The world would be at a standstill unless evil could have its way as well as good. Everybody knows this to be true, and all the world denies it.

THE WEST AND THE EAST, THE ENDS OF THE EARTH.

Now the dominant influxes of evil in the world necessarily come from the west, from what the Ethnologists call the Aryan Races ; from what we must call the destroyed or consummated Christian Churches. The weak oriental peoples which are dependencies of the West, have undergone their judgment long ago, and are heathendom ; and are passive to the influx of the more powerful nations which have the Word of God, and also still have Christian

civilization to some extent among them. They, the heathen folk, are comparatively blameless, and natural and not spiritual catastrophe comes upon them. We have the spiritual evil first, and *seem* to catch the natural stroke of it from our poor relations.

The Bible is full of the revelation that man alters the very ground on which he exists by his virtues or vices. The Old Testament exhibits this as the fact of Jewish life in its day ; the Psalms are continually stating it as the rule of fitness between obedience to Jehovah and natural prosperity. This only possible condition of a spiritual world is also natural Jewish history. Plague, Pestilence and Famine follow both the Israelites and their enemies as judgments of wickedness. And the new Testament in the central figure of the Divine Man heals all manner of diseases by His sole Virtue. What has been healed by virtue has come of vice hereditary or actual. The Lord's miracles are thus a cardinal instance and declaration of the essential nature of human maladies. But it is useless to linger further on a cause in which the defenders and objectors have both made up their minds.

The view I have endeavoured to state commends itself to me once more because I believe in the unity of humanity as one personality on this globe ; in the unity of the individual person as body, soul and spirit, hence as one man ; and his mind either maintaining his body in health, or perverting it : in all people after death, just as before, determined either for good or for evil, hence in a spiritual world which flows through the natural man into nature, and brings nature into age-long accordance with him : and in the Lord of men Who overrules all, and disparts good and evil by opposition of correspondences, and gives those who love Him, heaven with its harmonies.

Thus at the end of a literary life I have fallen upon the most difficult of all the tasks I have undertaken, the demonstration in some slight measure more external than

the present religious sense supplies, of the fact, that the attitude of man to God, to his conscience, and to his neighbour, is the source of all his bliss, and all his woe : and more especially here that all his corporeal diseases and disorders, special as they are, are the outcome of spiritual states, and of deeds done in the body. Admitted evils are such states for very varying periods of incubation, and health seems still the rule, but at length natural quickening comes, and sin becomes disease.

NEGLECT OF THE EARTH.

We have said before that in the alleged seats of origin of cholera, the disuse of the cultivation and improvement of the soil for many ages, is itself the cause of the existence of great tracts of country in which pestilence is perennial. This in its turn comes from evil government ; from lusts of power making labour uncertain of its steady value and possessions ; and using the arm of the cultivator as an instrument of violence and warfare. Nations and tribes decline and die down in this way. They lose their foothold. The old East holds such places many and wide.

The West, and the more West, corresponds to this condition, and now and then coincides with it. But to grasp the problem, it must be considered in mental habits, and be transferred to a higher earth. The masses themselves, and not the soil, are the plane and theatre of neglect in this case ; and the lust of money,—call it wealth or avarice,—uses them up and leaves them out. Internal convulsions happen. For “like caged lions the huge masses growl.” An internal army force keeps order. Then next the still vigorous West is tense with the love of dominion and extended empire in its several nations ; and large mental areas are taken up with army-life. All this causes neglect of the cultivation of man’s better nature. The material earth may be worn out with cropping, while the mankind there are starved of their

properties and proportions from the highest to the lowest. In such case there is no good belief in a future either here or hereafter, and contempt of consequences becomes a genius and a power.

So it is that different looking states in different races, with different ancestries and religions, correspond to each other, without the correspondence being suspected. Thus civilization with its enormous permissions inevitably corresponds to barbaric life with its more restricted moral modes. The restriction ties its races down to the material ground. The emancipation from it subjects its races to the liberty in a greater degree of being miserable and poor and blind and naked ; and makes estranged classes almost invisible to each other.

This correspondence has existed since the beginning, and the calamities have been varied according to its variations ; which are mere variations of the lusts and persuasions, of the evils, in one word of the wickedness, of the times. It is the corporate body of universal man that is in the cause and in the effect. If new perversions of will and mind are undergone, a different disease will be the outcome in the body inseparably connected with the Spirit and Soul : and the transmission will be from the mental races, the West, to the bodily races, the East : from souls to souls in each case. So every age will breed its own pestilences from its own dogged ways legitimized and made into rights.

We here treat of this transference or carrying over of the volitional into the involitional. But apart from this, the West does not escape immediate bodily consequences. But they are not diseases and pestilences ; but in each nation and race, confirmed depravities of the spiritual body in the natural. They are compatible for their generation with tremendous health and mighty gratification, joy and peace being absent : for they are hardnesses of heart to which there is no appeal, and ease of conscience which is imperturbable. And there are no bonds in the death of these infer-

nally privileged ones. If you will know of their state, read the 37th and 38th Psalms, and mark the contrasts of good and evil ; and the end of both.

One thing is sure, that there is nothing deliberately bad in an individual man, or in a family, or Society, that is not transferred from the mind into the body, and there deposited to the bad account, and that does not in the long run cause constitutional degradation, and in time, if regeneration does not occur, family or race extinction. The Jews and the Negroes are exceptions, but on special providential grounds, into which we cannot now enter.

SPHERES CONTAIN THE FORCE OF THE WILL.

The Doctrine of Spheres, needful to be taken account of in general science, receives from the human mind an element which cannot but be applied analogically to the illustration of natural forces, as well as in the present case to the inflictions of humanity upon humanity ; in short to the constitution of Epidemic Man. I mean the element of "Will, impulse, onslaught." I only touch this large subject. Every human sphere is primarily a sphere of that which is primal in the individual man, and hence in the community at large and at largest—namely, a sphere of *Will*. The Voluntary Will is lord and master of the mind ; the involuntary will is ruler and controller of the vital, visceral or embowelled human nature. These two go forth together as the dual kings of the one kingdom of our sphere ; in their union lies its force. Therefore, in considering the action of man on man and of race upon race, in that one organized human being who is Mankind on earth, we recognize it as a form in which for every interest there are aggressive wills ; in which all the organs are wills ; and in which there is an incessant unsleeping push from tangent to tangent. Humanity is a solid answering to the outer world as a globe.

Different degrees of solidity or resistance occasion all movement, on Will-lines, for good or for bad. This supplies a link in thought with respect to disease : it no longer travels without a driver : there is a Will to its career. This connects it too with the spiritual realm, where the ruling love is the Will, and *vice versa*. And here too comes in the doctrine of ends or final causes, which are finished organ-wills. In my *Vaccination Tracts* I coined the word, TĒLEDEME, as expressing states of disease which come upon peoples from a distance ; and commenced this line of thought. "The word Tēledeme is made after Telegraph, Telephone, etc. Tēle means at a distance, and Dēmos, the people. Any influence or force may become *tēledemic* if the lines of tēledeme are ready ; a distant contagion, a distant excitement, or event. Special crimes are often tēledemic : so are outbreaks of religious fanaticism, and of popular unrest. Tēledemic expresses the path of the influx, not the thing which flows in. Applied in disease the term means that a power at one (the distal) end of the tēledemic lines, infuses the evil, and that the other end enters into, and is, the recipients, whether vegetables, animals, or people" (*Tract*, n. xii.).

I now see further that on the ground of the incorporation of humanity as one man, rather than as dividual in geography, the distance implied in the word *tēledeme* disappears, and the races, nations, peoples, touch each other, as head, chest, belly, and members touch ; as brain, heart and lungs, as liver, spleen and stomach touch, and as hands touch hands, and feet touch feet. These organs, however, are still distant from each other in difference of function ; and so the word *Tēledeme* may stand, to express two distances.

The created Will, voluntary and involuntary, of all races in the world, is towards unity. The crimes against that divinely appointed volition and involition, are towards diversity incompatible with unity. The strife between these

two ends is represented by opposite and perpetual tēledemes. All our health and happiness flow in from the pressure of the supreme Love caring for us all as one, and for each as essential to all ; and this to as great an extent as possible of pure mercy, irrespective of personal deserts. All our woes, diseases and ruins come of ourselves, perpetually isolating us from the true Man in whom we live and move and are ; and come ultimately from the abysses where self, almost undisturbed, has its homeless rule.

CHARMS.

The foregoing mention of Vaccination leads us to consider the various branches which the Jennerian tree has born and is bearing for the medical scientist ; and to point out one characteristic element in all its fruits. In every case, whether of Pasteurism or of Jennerism, the strength of advantage lies in the presumption of what *would have happened* if the rite of inoculation had not been undergone. Now if whole inoculated continents of men and women are left out by small-pox, and continents not so inoculated are devastated by it, it remains a presumption and not a scientific or exact demonstration that the immunity in the one case is caused by the vaccination poisoning ; and that neglecting to be poisoned is the destroying element in the other case. We put the largest instance. Continents have been left out for centuries irrespective of Vaccination. As the wind bloweth where it listeth, so epidemics come and go. In any individual instance when a man is among the vaccinated and has not small-pox, how is it possible to say that he would have taken the disease if he had not been vaccinated? You introduce a remedy against a disease which you have not, and may never have. Nay, not a remedy, but a fear-killer. A remedy against a disease which not one person in a thousand takes. As an exacting and duly agnostic scientist, how can you be sure that your remedy

against a bare possibility has precluded an event which there were 999 chances against the happening of in any event? We are now speaking of treating a disease which the patient is *only* bound to have; for he has nothing the matter with him until you poison his blood.

This is in our day a new field of medical work,—this dealing with diseases we have not, and ought to have but for the miracles of the Doctorate. It has different grounds from the treatment of disease which exists, and is manifested. There a good doctor is in combat with something; but in the other case he is throwing his lancetted arms and fingers about to frighten away a thing of his own creation, the fright of his patient. Not however without grave mischief often to the latter. When he has done his work, and the victim asks him, Can you be sure that I should have taken small-pox but for your infliction, or that I shall not take it now, the doctor can by no means say, Yes. He cannot say sure, though if he retains humour he may say “cocksure.”

When disease exists, say pneumonia or dysentery, or nephritis, or cholera, it may often be a question whether the patient would not have got well without the medicine: but the disease was justification for the medicine; and the doctor supplied *it*, and patience and hope in the taking of it. And medicine, until a better thing comes, is justified and firmly established by immediate coincidence of amelioration and cure from well-selected homœopathy; cure as of cholera with *camphor*, *cuprum*, *arsenicum*; as of pneumonia with *aconite*, *bryonia*, *phosphorus*; as of dysentery with *mercurius* and *mercurius corrosives*; and so forth. Often the disease is brought down at once as with a bullet of coincidence, if you will let *Likes* be taken heed to with their correspondences—*likes*. See here the solid difference between treating, with harmless liftings up, and with subtilizations as it were of the poison serpent to the brazen serpent of a good-natured rule, real diseases, and the treat-

ing non-disease with human or animal poison injected into the lymph which is the higher blood.

It can still be said for the latter schemes of Medical Dominion that they perchance act as *Charms*. But in that case, abandon the poisoning, and fall back upon mere Hypnotism. Use your dominion, if you personally have any, to give the patient the faith and assurance which you do not and cannot give now: and humbug without poisonous injury may make you useful after Renan's religious pattern.

Yet on the contrary this does not apply to the masses. They for the most part disbelieve in body-poisoning, which therefore is no charm for them. Being the most likely class to take small-pox, they take it whether "protected" or not. They take vaccination badly also. So on every ground, of seeing the ruin from it; and of taking the other disease in spite of it, they are not able to have the comfort of the Vaccine Superstition. It would seem in this case that the rich, in the interest of being humbugged, should be vaccinated, and not the poor.

BACILLI ON THE BRAIN AND OF THE BRAIN.

I have no intention of "speaking disrespectfully" of bacilli, bacteria, and the other parasites of disease. They belong to microscopic investigation, and those who have a taste for pursuing them are justified if they work conscientiously, and hold the knowledge in moderation. Bacilli appear to me to be not proved as causes of disease. Has any one ever seen them naturally in a case before the disease began? or watched them in migration? Artificial transplantation does not amount to this. These points have been touched on before, and I have no mind to go over them again. But at present let us consider whether the scientist devotion to our internal vermin has not hurt

the healing art, and belittled it on one side, and perverted and vitiated and poisoned it on the other.

The main end of medicine as yet is to cure the sick when they choose to send for us. First, evident symptoms guide us in our treatment, according to the school we belong to. A fever or an inflammation, from the experience of ages, manifests itself to an educated man, and he wants little of professional armature to treat the case. You have here the conditions of a very simple Art, in which homœopathic knowledge and common-sense are the first and last powers, and general treatment (diet, rest, hot and cold water, etc.), supply felt wants. There is no scientism here; since Hahnemann's rule for drug-administration, "Let likes be cured or taken heed to with likes," is not science at all, but what is higher than exactitude or positivism, it is inestimable knowledge divined and constructed by a great man's humane and gentle wisdom and genius. This knowledge must be carried into administrative acts by a general knowledge of anatomy. No minute anatomy is necessary for medical practice. Such minute knowledge is important for spiritual education, and will become more so as a true *theology* is desired and loved, but it has little to do with medicine, and often puts a well-meaning doctor out of his depth. He is perhaps feeling bound by 39 Articles of microscopic slides to cure panoramas and firmaments of disease in recondite invisible tissues, forgetting that he is called in simply to relieve groaning John Brown.

But cases of greater obscurity occur, and here still there is nothing for it but a more gifted man; be he physician, surgeon, herbalist, or good bone-setter. Diagnosis is important, for he who finds out in a general manner during life what the matter is, will probably make suggestions for apposite treatment. To him many cases will be simple which are intractable to a man of lesser sight. But he need not be any more a scientist than the humbler practitioner. He will evidently know much more; but he

will be a greater artist in healing, and not a devotee to square-toed exactitude. A dominant disease is like a stormy sea, and a wise captain is an artist in humouring its moods and circumventing them as they offer occasions to his cunning. Exactitude, which science ends in, becomes custom, very fatal to seamanship, for it should be as true of a fine sailor as it was of Cleopatra, that Custom does not stale his infinite variety. Resource and science may practically become foes, as they indeed often are in medicine. The knowledge and intellect that come out of the heart-perceptions of Art are clean above the comprehensions of science. And we repeat that Medicine that cures is a conscientious Healing Art.

There are still other cases which are beyond cure, or for which cure has not been found, and they are regarded as *Opprobria medicinæ*, reproaches to medicine. They would be no disgraces to her if she did not pretend or portend to cure them. But being plainly impotent here, and yet in desperation of desire and effort, they become shameful by the fact and nature of her attempts. If she once acknowledged the truth, that she is in old age for the greater part of duty to God, and service to man, she would be in a true position. The little she can do, and an educated and religious and moral public will some day relieve her of that little, would be left to her until that happy time. The Old Lady,—what there is left of her,—will then become, if she still wants honour and title, a Consulting Nurse, with no legal charters to hamper her freedom, or bring her into opprobrium with quacks; for there will be no quacks, but those who would rely solely on privileges and brass plates.

It does not commend itself to a first view, that medicine,—so rich now in armatures, with sphygmographs, stethoscopes, and other pet scopes; with temperature-takers, and various panic instruments; with innumerable chemical drugs of late manufacture, and a cosmopolitan body of advertising chemists to diversify and multiply them; with

chemical analysis dogging every excretion ; with drilled and despotic nurses, armed with charts of duty and record for the frightened hours ; and as bed-engineers, turning patients like pancakes,—should be in its old age. It has endless new powers. The mouth and the skin are no longer its only entrances to the fortress of disease. It literally undermines the enemy and *destroys his walls*. By the hypodermic syringe every drug is, or can be, injected directly into the blood, or indirectly by the absorbents. Yes, medicine is rich ; and so is old age, rich in the consequences of its past life, good or bad. But what makes it feasible that the leaning is not preponderantly for good, is, that Medicine now craves above all things State Protection, a very measure of its loosening hold on public love and esteem. It asks for power,—not of heaven to enable it to cure more and better, or to leave alone and “expect” more wisely,—but to compel the people to submit to its *authority*. It gets the power from both Houses of Parliament. This is a net and a trap for it. Possibly its opinions and systems and specialisms, getting into power through Parliament, may in the long run be dealt with by Parliament. It must come in its career within the scope of dischartering and disestablishment. Education will slowly,—very slowly,—grow up to this. And when the country is ripe for it, a Commission on the attitude of Medicine to the Commonweal will be demanded by the intelligent and long-suffering masses. The present Vaccination Commission is an evidence of the troubles that Government takes upon itself in protecting Medical Fads. They inoculate it as with the microbial intelligence of the doctors, and poison the State, giving it the diseases and materialisms of the Faculty. From this there will be a strong reaction. It is indeed the pride of the medical man, private and public, to be an official, with powers of fine and punishment. But he too is on the road to the tribunal of County Councils, and will one day be at their bar.

As Mr. Gladstone is again in power in 1892, I transcribe from a tract presently to be mentioned the following forecast of the doom of medicine in some provoked Parliament, when some grand Polyphemus with one eye shall rule the occasion. It is more likely now to be realized than when it was written.

“The present Government, like its predecessors, is not distinguished for consistency of legislation. Its chieftain, the most able actuary and accountant mind for assessing and winding up the failing estates of our societies, that we have had for centuries; who knows well how many shillings in a pound a bankrupt church can pay to its creditors; and who apparently can wind up anything, and bring out comfortable figures; that great appraising mind has leisure to write *Ecce Homo*, *Autobiography*, and *Juventus Mundi*, in addition to the particulars of the numerous State properties which he is bringing to the hammer. I wish he would rather spend his leisure in codifying in some manner the various subjects which all belong under the class of freedom, free trade, and free competition. I wish he would hold councils to look all round, and see how many things the Government can let alone with clearance to itself, and with advantage to the public. He might draw up for the guidance of Parliament a schedule of subjects with which his Government will not meddle, and the control of which he expressly repudiates. For it is a disgrace to the mind of a party that they should be increasing freedom of competition in some departments, and increasing bureaucracy in others; that they should stand upon the platform of civil and religious liberty with one foot, and upon that of medical despotism with the other; that they should foster all denominations in civil education, and lend their aid to extinguish all but one denomination in medical education: that they should leave the bread of the body free, and let the nation draw upon the fields and granaries of the whole world for it; and yet confine the growth and supply of the

bread of healing to the sterile field of one small artificial corporation, where it might be brought from all ranks and classes, from all men and women, and the manifold famines of now incurable things be fed into health by it. If our great appraiser does not move in this direction, I shall be forced to think that he has ulterior objects ; that he is about thoroughly to endow and establish poor old Physic, in order to purchase, I will not say plunder, it at last ; and that when it is bureaucratized from top to bottom, and all colleges are compact as jails, with one big donjon over all, and the appraiser in the very midst,—mark that, old Physic ! the appraiser in the midst !—and the whole profession rigidly fixed in place and power, and planted like iron upon towns and villages and rustic districts, just when that whole profession says, I am all official and everlasting now, he will step up and say : ‘Gentlemen, you are sold ; the State buys you out : you can stay where you are if you like, by paying such or such a percentage, or by purchasing the good-will of your own practice,—my practice, I mean,—for so many years ; but failing this, as your position is an official one, I shall at once appoint your successor, who will comply with my conditions. In the eye of the State, and in the millennium of Sir John Gray’s uniformity, one medical man is as good as another : they all come from the State brass-plate office ; and the public will be satisfied with any change which includes no variety ; for I shall be able to remit public taxation out of the annual millions which accrue from my general practice.’

“ Depend upon it, the great appraiser is going to say this, and Sir John Gray is preparing it : and other callings and professions may expect to be sold in their turn. This is indeed a reason why old Physic should throw Sir John Gray overboard as soon as ever they can get a cork jacket on him ; and pray to be dischartered, disendowed, disestablished, disroyalized, and to have anything on earth done with them which will take away the great appraiser’s

pretext for buying them at his own probably very low valuation."

In 1870 the writer published the views here put forth in *A Free State and Free Medicine*, and he has seen no reason since to modify the opinions then written down. The course and career of the medical profession in those twenty-two years has amply borne out his forecast of its tendencies; indeed he could not have conceived the rapidity of its progress to evil, or the new fields which its scientism would open into human bodies and minds. He could not have prophesied the present mind and being of a Brown-Sequard or a Pasteur in those days; although the former gentleman was well in evidence then. The pamphlet alluded to evoked no remarks excepting from Dr. Lyon Playfair, when he read the author an extract from it in a Committee Room of the House of Commons, and the author cheered it. Yet one voice was encouraging—that of Rector P. A. Siljeström, of Stockholm, a man of deep insight in natural things, the founder of the Modern Education in Sweden, and himself interested in solid freedom all round, in State, in Church, in Legislation, and Science; a man who loved the Light: and he became an ardent advocate of the position, that effective Medicine can never be a science, but like charity and good-will themselves it is one of the Arts of Life: A HEALING ART, OR ART OF HEALING, and as such is the lord and administrator of sciences, and not their slave.

But medicine, instead of accepting its old age, has betaken itself vigorously to treating its *opprobria*,—impossible cases for it,—with means which are a disgrace. In this field it becomes contemptible, which no old person should be. Its new marriage with the youngest Scientism has quickened its degradation, and despoiled its veins. Scientism now also is for the most part atheistic, which makes both Old Physic and it, in their unions, reckless, and unamenable to any but the fast-degrading social conscience. Hence medicine tends continually to become more surgical, and to make short and

expensive work of you. If you have an incurable headache, cut it first out of some hospital patient's brain, and then out of yours : if you have a cancer of the stomach, cut it out of the stomach : if you have an ulcerated leg, cut skin from the arm, and patch the ulcer therewith : if you have a dislocated kidney, cut it out. And so on *ad indefinitum*. These things *can* be done, and sometimes lived through, and that is their justification. What the patient is afterwards, matters not, so he be the raree-show of hospitals and the talk of medical cliques. And it is, by the way, a curious thing in the record of delusions, that the democracy, even those who are most led by demagogues, are led by doctors in quite an opposite direction ; and a man who would fight against an employer on grounds of wages, or because a workman of whom he disapproves is employed near him, will commit himself under accident, or disease, to be amputated and mutilated without any resistance, because a doctor says he must. The demagogue should see to this, and educate his flock to question the mutilator's right. Strong indeed yet is the superstition that doctors must be sent for, and their orders obeyed. Fright is at the bottom of it, traditional as regards any omens or portents that occur in the body.

This prompt resort to mechanical surgery,—to what Dr. Elliotson in his day called “mere carpentry,”—belittles the art of medicine, and the ends it has in view become mean and external. And now a new form of scientific practice comes forth as a symptom of the smallness of the professional mind. It comes as surgery in the inoculation of virus containing bacilli for the cure of diseases. It also comes in medicine as a dogmatic belief that many diseases are themselves caused primarily by bacilli.

The plagues of Egypt for every age henceforth mean the condemnations of the scientific faculty for determining to find out what it cannot find out, the inscrutable, for itself ; and for denying all revelations and showings which are not

its own figments. Science can make nothing in its rigid mind of the origin of diseases and epidemics. Determined to wrest the cause from nature, which does not contain it, scientism falls upon one, and that one the very lowest and meanest, of the effects of the hidden and mysterious cause. In the present case it gravitates quite naturally to bacteria and bacilli. This cannot but remind the reader of the Plague of Lice when "Aaron smote the dust of the earth, and it became lice in man and in beast; all the dust of the land became lice throughout all the land of Egypt." In that day the religious life which was imprisoned in Egypt in the children of Israel, signified the true God in a people He had chosen, and the Pharaoh of the oppression signified the despotism which was bent on making the higher dispensation serve the lower in menial subjection: the grand cause be at the mercy and bidding of the lowest effect. The condemnation here was Louse upon Man and upon Beast. Egypt in the word everywhere signifies science either in a good or a bad sense. "The Horses of Egypt are horses of flesh and not of spirit." There Egypt has the bad sense. The magicians tried to turn the dust into lice by their magical arts; but they could not. Neither now can the magical magicians make the lice of disease serve their similar purpose of acquiring renown.

The medical mind has indeed quickly become bacillular and bacterial without suspecting it; for there never was a period in which its glory and honour have been more evident to itself than the present age. It is, however, both vermivorous in its gait and microscopical in its objects, and in its pride of place, eaten by microbes upon its Herod-throne.

In that light-giving essayist and jewelled spiritual poet, Coventry Patmore, there is a passage on the state of England which deftly expresses the state of Medicine in the civilized world just now.

"The other day, walking in a country lane, I saw what appeared at a little distance to be a dying animal. On a

closer view it proved to be the carcase of a sheep which had in great measure been actually transformed into a mass of the soft, white, malodorous grubs known to anglers by the name of gentles. The struggles of these creatures to get at the food which they concealed produced a strong and regular pulsation throughout the whole mass, and gave it a ghastly semblance of breathing. The ordered state of England, according to its ideal, which for many generations has been more or less realized, compared with the sort of democracy to which we are fast drifting and have well-nigh attained, is much like the animal in which myriads of individual organs, nerves, veins, tissues, and cells formed subordinated parts of one living thing, compared with this pulsating mass of grubs, each one of which had no thought but of its just share of carrion" (*Principle in Art*, 2nd edition, pp. 216, 217).

This extract also helps us in pointing out that the state of England and the state of Physic and Physicians are coincident and correspondential; as indeed, if our eyes were opened, we should see that all the great pieces of the Commonwealth, Church, Law, Medicine, Trade, Commerce, Parliament, and Government, and the Millionfold Spirit in individual lives: diseases and calamities, and geographical catastrophes too, are in the same boat; or are permeated by the same eventuality. Coincidence, which is the index-finger of the oneness of all people and things, is always in the effort to manifest itself through and through and become correspondence.

A passage in Swift gives a new view of the evolution-creed, in making its primordial grubs, our ancestors, to be still grubs in us in our highest parts. It is an opinion not likely to be acknowledged by Bacillologists and Bacteriosophists; because it is too spiritual for them; for it says: Once grub, always grub; whereas their oracle is, Once grub, now gentleman.

"It is the opinion of choice virtuosi, that the brain is

only a crowd of little animals, but with the teeth and claws extremely sharp, and therefore they cling together in the contexture we behold, like the picture of Hobbes's *Leviathan*, or like bees in perpendicular swarm upon a tree, or like carrion corrupted into vermin, still preserving the shape and figure of the mother animal. That all invention is formed by the morsure of two or more of these animals, upon certain capillary nerves, which proceed from thence ; whereof three branches spread into the tongue, and two into the right hand. They hold also that these animals are of a constitution extremely cold ; that their food is the air we attract ; their excrement, phlegm ; and that what we vulgarly call rheums and colds and distillations, is nothing else but an epidemical looseness to which that commonwealth is very subject, from the climate it lies under. Further, that nothing less than a violent heat can disentangle these creatures from their hamated station of life, or give them vigour and humour to imprint the marks of their little teeth. That if the morsure be hexagonal, it produces poetry ; the circular gives eloquence : if the bite hath been conical, the person, whose nerve is so affected, shall be disposed to write upon politics : and so of the rest " (*A Discourse concerning the Mechanical Operation of the Spirit* : Swift's Works, vol. x. p. 281, in Scott, 2nd Edition).

Here we have bacilli, bacteria, or what vermin you will, *as the brain, in the brain, and on the brain* ; as causes of diseases, and of mind and its specific powers. When you descend to be a grub, you naturally theorize to creation, and what is more to the purpose here, to health and disease, from the grub genius. When you consent to be a man, those cortical substances which Swift knew of, are for "the representation of the universe and the intuition of ends." But grubs have no universe and no ends. Does the current phrase, "the maggot bites," to express some sudden unexpected motion of mind to an object, some spontaneous jerk of intention, originate from Swift's satire here ?

This extract leads us to digress in noticing a point mentioned by Swift, that the brain-animals "are of a constitution extremely cold." Reading the fine Harveian Oration of Dr. J. H. Bridges, we notice that Aristotle held that the heart was hot and the blood boiling, but that the brain was cold. This marks the end of a great spiritual intuition, and is not immediately a physiological fact for this day, though it is the physiology of a better future. But it is psychologically incontestable. The brain is and signifies the ruling mind ; the heart is and signifies the feeling-place of the loves, desires, affections, emotions ; therefore of the momentaneous will. The heat, ardour, and boiling of these feelings is experienced by everybody who has a heart, or at all events an excitable heart. The excitement or heat tends to courses of action, for the purpose often of carrying out the objects and imaginations of the feelings ; and this, without consultation with any other arbiter. Now, to this heat comes in the cold brain. The coldness is elevation, consideration, reference to conscience, prudence, canvassing by the intellect, asking the feelings if what they want is wise or foolish, sprinkling the heat of the heart with the waters and dashes of cold brain-truth. This is brain or mind business, and such psychology that it must be physiology. It is more integral organic truth than Harvey cared for, or than any brain-anatomy discovers. And Aristotle had it as a perception or tradition, probably with no justification from dissecting either brain or heart. For probably we will say certainly, for no sensual information teaches anything of the kind. It is a lesson that what the ancients knew was real knowledge, though not of the kind which their words imply to us. They talked of spiritual-natural things, and we interpret of natural things only. Aristotle's notion of the function of the heart as the great blood-sculpturing organ, is also far more true than the Harveian Doctrine that it is merely a muscular pump for causing the circulation. It is *that* too, but principally because out of the heart are the issues of

life, and it circulates because it has its own life to circulate : its own formed blood-man to pulse to the door of every organ or faculty ; and to make them all of one blood.

Shakespeare's *Hamlet* says :

“ Bless'd are those
Whose blood and judgment are so well co-mingled,
That they are not a pipe for fortune's finger
To sound what stop she please. Give me that man
That is not passion's slave, and I will wear him
In my heart's core, ay, in my heart of heart.”

Here we have three lives of the heart ; first, that of submitting its heats to judgment above it ; second, that of housing a friendship of mere virtue ; third, that of elevating this hospitality into the sphere of an organ beyond the core of nature, into a more complete virtue of a heart far within. Between medical physiology and this true psychology, which is also exact physiology, there lies a boundary from the infinite as between the multiple love which is the man's organic life and the single iron muscle of the mechanical engineer.

PARASITIC GROWTHS AND CHEMICAL DESTRUCTIONS.

If parasitic Growths are what the Bacillologists and Bacteriosophists assert them to be, the question remains, How are they the destructive agents of the medical hypothesis? Does it take one or many of the infinitesimal tadpoles or comma bacilli to infect a patient, and breeding within him, to kill him? Can any number of them kill him? Show where the mortal stab comes in ; where the paralytic event is produced. Canvas the likelihood of any such agency. For anything made out to the contrary, may not these creatures be harmless?

If they were the venomous serpents of burning deserts, the rapid deaths would be accounted for ; though even such

reptiles are concentrations of a noxious climate around them, and like dregs leave it clearer by "absorbing malignities," and making spaces more inhabitable. But where are the poison-fangs of the bacilli?

It cannot be doubted that they are morbid products, and they come first when the disease is an ultimate fact in its last reaction. They are spontaneous creations on the disease from the internal evils or spiritual causes then present. They arise as mites and maggots come to the atmosphere of decayed cheese. The parasitic event is probably both mineral, vegetable, and animal. And as decay or rottenness, the decomposition and disease are arrested by these three organic forms; for mould and bacilli are no longer decay and rottenness, but second-hand life.

The breeding of these forms out of the body may show that the disease is no longer necessary to them, and that they gradually put off connection with it, and are independent of it. They can live in the Elbe as well as in the cholera-dead at Hamburg. So the Ospreys of Scientism who fish for them tell us.

I therefore humbly suggest, that except perhaps as irritants in the last stages, these microbes are harmless; or at least do more harm to the doctors by deluding them, and putting them on a false scent, than to the patients.

It has been held at times in medicine, and with good reason, that in morbid conditions of mind and body, chemical perversion of both the fluids and solids takes place, and causes immediate disturbance and suffering. Gout is an instance of this, and gout can come of the mind, from general habits and occasional indulgences of the appetites: and from ancestors in a long series. One lust or another, not a bacillus, but more likely a pair of crutches centuries back and centuries through, lies circumstantial in its generations. And it acts and ultimates its wills and hereditary bequests by chemistry.

Now this chemistry plays a great part in us. Our body

is full of human chemistry. Our ill humours can make our best meals sour, our wholesome foods poisonous. This we call human, for we are its only laboratories : there is nothing else like it in outlying substances or creatures. No beast quarrels with its bread and butter in this style. The mind and the heart, through the physical brain, heart and lungs, make of secretion and excretion what corresponds to them, and when the time of any epidemic comes, they sail into its sphere, and become its property. It is a human-spiritual event through a human-chemical. Organization then gives way, and infernal chemistry reigns.

It is generally conceded that the body, under malign influences, can, from its wealth of various substances, etherial, aerial, and chemical, supply the bases for any and everything that the soul, the spirit, and the mind require, and bring about correspondence with the man thereby. If cyanogen is urgently called for as a coincidence of blue poisonous passion, it can be formed in the laboratory of the liver, or other organ, and kill the man. If the state craves oxalic acid, it can easily be supplied to order from the body itself. In such possibilities and examples we have all the physical and spiritual grounds of plagues and pestilences, whenever by great laws only knowable in general, they are to invade portions and lines of the human race. The general knowledge is that they have a spiritual source always and a corporeal complement : that they come in the guise of diseases : that they are vices and habits of vices hidden in such : that they are the storage of generations and ages : that the passions they import are of a pressure incalculable, human tons to every human inch : and that they may be called Curses, because they do not come from God, but from His enemies.

MEDICINE IN ITS RELATION TO MAN.

Two potent causes influence the medical mind, and prevent it from seeing its own condition, and repenting of it. Both these causes are wilful, or delightful to those who are in them. The first cause is ignorance of the human mind in itself, and in its relation to the body. The second cause is ignorance of the body itself as to the inhabitation of its functions by the mind, in other words, as to its correspondence to the mind.

It is a hearty doctrinal belief in vital truths that is wanted as opposed to a dogmatic disbelief. Not the medical man only, but every man of woman born, requires for conduct to believe that he has a mind independent of bodily motions, incentives and sensual things, and which free mind is embodied in him, and comes from within and from above. He also requires steadfastly to disbelieve that his mind, namely, his will and understanding, are products of his body, functions of his brain, or his heart, or his stomach, or of anything corporeal. They are not independent of his brain, when he dies, when they *are* independent of it, being then pains themselves; *now* the brain is merely their theatre, in which they are the actors. In themselves dead, the organs of the natural man are indispensable as embodiments; and in his favour they are alive, as an actor is alive on the stage in part that is not himself.

The laity generally believes in this direction, though not in formal doctrine. The medical man usually believes in the opposite direction. Called in to the body, he stands for the body only. The head, although it thinks, is for him the body. Medical duty terminates with the body, its head, and breast and members: if these are well the man is well, and the doctor has nothing to do with him. So his duty is confined to the body. In health it is for him a self-sufficient solid, and makes all its own functions. There is a

no difference between the body and the mind but organization, itself corporeal : the office of brain matter is to be conscious and motor ; of stomach-matter to be peptic ; of eye-matter to see ; of ear-matter to hear. It is cunning of matter throughout ; and the mind is the alcohol and distillation of it.

This belief engenders a peculiar man and a peculiar profession. In the greater body the condition is magnified, and hereditary, and leaves behind it strange fossils of belief in medical societies, and marks a hard and stony way of dealing with sick and suffering mankind in all ages : and not least so to-day. Is it strange that a mere creed of No Soul in Man, that mere atheism, should make its votaries treat their subjects as mere flesh, and not as ailing brothers and sisters?

The more a man is a materialist, the less reverence he has for people ; and for divine order in their organization, no respect at all. Like a sculptor with his clay, he cuts and pares, and plasters flesh on flesh, and in drugged sleep, which keeps the clay passive, he opens and carves brains, and tinkers entrails ; and turns out remainders all his own, not beautiful, but famous. It is a natural consequence of believing that man's flesh is meat and drink for any will and skill that desires to play and prey upon it.

In a former paragraph I use the words wilful and delightful as synonymous. A new truth is here for the most of readers. Disbelief in the mind as over the body, and as reaching in tiers of faculties above the mortal brain ; disbelief in the soul as a word for the faculties of the will and understanding in all the organs ; is delicious to the Agnostics who rule in Medicine, and labour to make it a pure science by banishing spiritual life from it. The vigour, zest and fury of these men towards those who oppose them, show the keenness of their delight, as well as their sense that something important is at stake. In the medical corporations and societies, the courage of disbelief, and therewith the disappearance of the sanctions of charity and faith from

medical operations ; and then the distribution of conscience and responsibility over a profession numbering tens of thousands of medical voters for professors, lets the delight leap forth in a willing host, and in the face of state and church, bishops and archbishops, it has no apologies to make to mankind, but drowns our cries in lively battle music.

The disbelief here alluded to is what we mean by the medical ignorance of what relates to the human mind. As the mind is the one inhabitant in the body, and fills it in every part as a microtheos in the microcosm, so, ignoring this substantial person, as it were outlawing him, the physician affects the dissecting-room instead of the man ; microscopic anatomy rather than the forms, realms and regions of the integral body ; and the runs and rivulets of excremental and incremental function, which are nearest to physical stuff, rather than the organic motions of the volitional and involitional will and understanding, which signify and involve vitality.

So the outward atmosphere breathed in and out of the lungs, and its inorganic chemistry, is everything in the doctrine of respiration ; and the life-movement of the lungs, which first attests the existence of a new infant, and by its cessation proclaims the man's death, and all through his days, is his momentaneous unappreciated mercy, is nothing to medical science.

Let us come nearer to this case. There is a breast in all of us where the mind and the body meet and conjoin in a compact which endures throughout life : a breast of affection between the mind of the body and the body of the mind. The way of it is this. The lungs drawing in and breathing out the air, cause the whole body to breathe, and every organ from the top of the head to the tips of the fingers and the ends of the toes is drawn out, and then goes in again, with each respiration. This is bodily life, and the air also acted upon is material to it. Also the motion is *quasi*-spiritual life ; for the brain goes with it, and the thoughts go with it ;

just as the feelings or affections go with the pulses of the heart. Observe yourself, and you will find that your thoughts and breaths are not only correspondent but instantaneously coincident: if you think deeply you breathe deeply; if you hold thought you hold breath; and so on for every variation of your consciousness. Thus coincidence and correspondence are children born of this union. The neglect of the fact marks a complete loss of the power of general observation in the physiological mind: the want of living breath in its lungs, which are full of gases but empty of spirit. This comes in the nature of things from a disbelief in mind as the direct outcome and income of a soul which is the breath of breath and the body of the body. The fabric of materialism would collapse if the correspondence of the will and understanding with the heart and lungs in their functions was considered, and the equation between bodily and spiritual life was worked out.

For when we observe, know and believe that the current mind, namely, the planning will and re-planning understanding, are breathed down into the body by every voluntary respiration, we also know then that there is a continual transplanting of the man's life and character by active strokes of habit into all his organs; so that, by this spire and torsion of things, his bones and tissues, his members and organs, and his skin and membranes, become himself throughout. If he is an oddity, they are sculptured oddities of him in him. If he becomes evil, they become his parts of evils; if he is good, they become his parts of good. If he is violent, revengeful, lewd, dishonest, his heart, lungs, liver, stomach, and in fine, all his parts, are evil in all these qualities and coinages of himself: that is to say, if he confirms these states so that he is their bodily storage or incarnation. His spirit, breath, brain and lungs, will and thought, all of them organic, are the agents here in the lifetime, and the ripe man is the unchangeable product in the deathtime.

To discern these things from the life, and then to confirm

them by anatomy and physiology, is a basis of Knowledge for the medical man. For according to all precedents of education, it is the Knowledge of the healthy body which the student has first to acquire. Morbid anatomy has also been useful, but so great an amount of it is accumulated in books, that its cultivation might be suspended for a time, until rational insight calls for more.

What we labour to see is, how a religious view of the whole man, body and soul, should give the good physician a greater power of dealing with diseases and disorders than he has now. In the first place he would diagnose their causes in the evils of mankind; and these evils he would see as sins, and not as mistakes and improprieties. The gravest of words could then assail the deepest mischief. The hereditary fountains would begin to be purified. In the second place violent means for arresting even violent disease would be abandoned on principle, and evil would be met on its own cunning grounds. It always begins from states and susceptibilities pleaded as nothings, they are so small: never, except in cases of poisoning, from anything like large exhibitions of itself. At first it is a chill, then a congestion, then an inflammation. At first it is a monitory pain, then a swelling, then a schirrhus, then a cancer. Disease has an apparently minute beginning, and comparatively to the onslaught of attempted cure, a slow progress. The beginning is therefore the point of consideration if possible; and the infinitesimal is the sharp and radiant point of cure. Through Hahnemann we have that infinitesimal *in drugs*, and by the experience of a century we know that it cures curable diseases, safely, quickly, and agreeably.

But in the third place, violent and so to speak angry means are precluded in intractable and chronic cases which are far advanced, and beyond remedy. For such calamities have deep roots in the past. They cannot be averted. Surgery and palliatives are needed here, but the policy of gentleness and infinitesimals still rules, in addition to

external aids. And here remember that infinitesimal may be a misleading word.

It seems to imply a most minute action on a single point. It really has a prodigious sphere compared to a large dose. A wise word of courageous love to an angry mob *may* do more than a shower of bullets, and pacify not only the mob but the town. A strong dose of medicine lies for a time where it falls, then provokes reaction, then natural loathing, and efforts to be rid of it. This takes place where in the meantime the well-chosen infinitesimal in a similar case has attacked the disease, and is all over the spacious body with the first news of relief and triumph. Homœopathy thus is large medicine, and old Physic is its dwarf.

Neglecting no material means, and enacting wise regimen, the directing power still lies in the personality of the good physician. Upon that depend the stay and persistence of the patient's mind, which so far as cure is concerned is bound up with his faith and hope. Any real virtue in the physician is a gift of the God-man who is Health itself, and the head and heart of the cure of our race. Some such gift is indispensable. Reverence and tenderness for sick bodies and minds are impossible on lesser terms. Cessation from hard and cruel ways are impossible on lesser.

Enough has now been said to point out that spiritual views of that image and likeness of God, the human form in the human body, and Christian belief in it as the tenement of a soul which is its life, and of a will and understanding which are its conscious responsible inhabitants, are the first conditions of the Healing Art in this new age. Whenever its greater day of regeneration comes, instincts, intuitions, insights, in their order will be given, making the incurable, curable; and in some cases words again alive will be spoken as by the Word made flesh, "Daughter, be thou whole, thy sins are forgiven thee": sin and disease owning one substance here.

"The light of the body is the eye." If any physician's or

any healer's body is "full of light," the light in him will associate itself with the body of the sufferer, and will gaze upon its dark spots with a heart-knowledge which, in the nature of things, has something like inspired healing very close to it.

MEDICAL WAYS IN GENERAL AND IN PARTICULAR.

Hitherto we have dealt with medical methods *in general*; and taken our illustrations from the practices of the day. The medical journals endorse them, and the press of Europe and America says Yea. There is no independent tribunal which considers whether they are justifiable, or not justifiable. We have noted among these events the compulsory notification of maladies, and compulsory removal of the sick to hospitals, and more recently, as development, the compulsory removal of those *supposed to be infected* into the midst of the dying crowds. We have regarded this as probable slaughter; as broad-cast sowing of the disease in the disturbance and act of the removal, and as storage and capital investment of the disease-power in the hospitals and their near dead-houses. We have seen that medical action is a visible authoritative *dynamo* of fright and horror to the population concerned; and that fright is a well-known invitation to this disease as well as to many others. We have seen that medicine is not curative here, and that the doctors are of no good account throughout the pestilence. They come from Europe and America, and trumpet the fear and swell the panic, and carry the spectre of the complaint about with them. They hold POST-MORTEMs attended by swarms of flies, which wing pollution far and wide from these scientist altars of sacrifice to Beelzebub. Last of all these strange eventful certainties, the "comma bacillus," is the survival of medical wisdom, and how to extinguish him

is the acropolis of knowledge for one-half of the learned, and how to breed him for injection into the skin of the sick and dying is the be-all and end-all of the other half. As regards cholera, this is the exposition or self-exposure of the general medical mind. The personal identity of that mind can be traced in its dealings with other diseases. For its refusal of a more excellent way than its own, see the account of *Exposition de Paris*.

We come now to medical methods *in particular*.

The profession having refused the torch of a new light and a new age brought to it by Hahnemann, through which its dark paths would have been made safer, and its ministrations would have become gentle and gracious, is still obliged to "progress;" for time's orbit makes change rapid and fatal, and so it falls into universal inoculations, and practices and proposals more alarming than the past has to show; playing with infernal seed as if such had no progeny. Thus a last age of scientist wickedness is inaugurated, and its despotism over the person and body of mankind threatens a new demoniacal possession answering to the old. These deeds in their compass are put forward by medicine in its schools as an outcome and direct blessing to mankind from the violation of living animals, to which I shall come again later on.

Now, considering such antecedents demonstrating a foregone character in medicine, two questions arise. First, what its incompetence and proclivities will attempt next, and what should be the attitude of our countrymen, the sovereign people, if there be any, under the circumstances? The inoculation of diseases is constantly impressed as the radical cure. This would amount to universal epidemics to prevent partial ones. Considering again what feckless people the professionals have been with cholera, where should we be in a new universe of disease of their specialist creation? Clearly our patriotic

policy is to have no such class in our midst with any government power belonging to it. This answers our first question.

In the second place the professional mind is at such a low ebb in all but worldliness, as again demonstrated by the facts brought forward, and by innumerable others about things more internal, that it is right to question the worth of its opinions on the many practical and vital subjects about which it is consulted, and often regarded as the place of last appeal. As to what is right and wrong in many of its own practices, its violations show that it has no moral sense. Because it is so largely materialistic, it has no sense of spiritual things, and in cases of disputed sanity, no discriminating intellect of its own: materialism is its standard, and vexed questions of mind are forced into its infidel limits. It is prominent in negating traditional beliefs as though it had privileges against the philosophy of the higher life, and held a perpetual brief to crush and smother manifestations which are not to its taste. If there were a new Revelation given to mankind to-morrow, Professional and Official Medicine would deride it, and if it came through a particular man, would have him in its bedlam if the law allowed. Why medical men should ever have become oracles on mental subjects, or about spiritual claims and pretensions, I have not been able to fathom, but it probably comes from some stage in the history of savages in which the medicine-man and the magician were the same person, and so the supernatural was introduced; for faith then, but to fall into negation now. Dealing as they do with nothing but diseases, they are the last body in the world one would expect decisive information from in matters demanding an instinct and intuition of superior sanity, and from that standpoint, of insanity and what belongs to it, and of the difference between inspiration and madness. Except in the grossest mental cases their opinions are

worthless; and, by the way, in these cases no medical man, but a well-chosen official, competent to deal in ordinary with the afflicted, should be appointed over the Asylum, and be in the pay of the Government, and the medical man should be a visitor, and have no interest in the prolonged incarceration of the insane.

Medical Materialism having no belief in right or wrong as final, lends its aid to corrupt the "legal mind," as it is called, in remarkable cases. All crime, and especially hereditary crime, is regarded by learned doctors as disease of the brain, and the more merely diabolical crime and crimes are, the less the man is responsible for the deeds, and the more he should be tenderly dealt with in an asylum "at the Queen's pleasure." Instances of this kind are continually occurring, and a doctor to head the murderer's rescue, and an attorney and advocate to shape the plea of it, can always be found. Medical acumen is at its sharpest in hunting up the genealogy of the murderer's murder, and the lawyers argue it into sad and pitiable imbecility.

In both these official professions, it is not that the criminals are cared for, but if they can be "got off," renown and practice accrue to the agents; and crime is multiplied by being no longer evil but only eccentric.

I have already shown that the medical man as such has no exclusive realm of his own in physiology, and that the materialism of his class unfits him for special understanding of any living man's or animal's body. Harvey was an instance of this in general. It is alleged that no physician over forty at the time of the tracing of the circulation, believed in its doctrines. There was a reason for this. From the earliest ages, records and languages, the heart was known to answer to the affections. This true vast tradition could not be given up without some struggle. Harvey's position, that the heart was a mere blood-pump, smote the old belief,

and as it did not then stand upon a physiological footing, and there was no spiritual philosophy left in the world, destroyed it. The one view, however, craved the other. But it required a Swedenborg, and not a physician, to bring back the ancient truth, and fix it upon the top of the modern observation, itself corrected for submission.

See my work, *The Soul is Form and doth the Body make*, where the upper doctrine of the heart is given. To Harvey, the heart was a congeries of walls in city form, if you will, but with no houses, and all the blood-people were in the wall-streets; preparing for the journey through the body. To the ancient men, the heart was the city of the blood, a city of peopled houses, and all the loves which make life, going on in them. By Swedenborg these lives and loves were exhibited in correspondence and convenience in the physiological structure of the heart; in the fleshly city which Harvey mistook for uninhabitable parietes.

Official medicine is spoken of here throughout as a body, because it is a chartered corporation, and takes its orders and beliefs and sanctions from its leaders. But I charge no man personally, and believe that the medical laity, to the extent to which it is unattached to worldly corruption, is a useful and devoted class of individuals, whose days' works may fairly give them good nights, and occasional dreams from the angels.

In conclusion here one thing is sure, that there is a *τελος του αιωνιου*, a *consummation of the epoch*, not in one sphere alone of the greater life, but in all, and that a Judgment is pronounced, and is being executed, on medicine, its artifices and scientisms; and that its aggravated wantonness to-day is a symptom, cause and reason of the end. As this Judgment proceeds to the earth of homes and firesides, a new advent of health rather than healing will descend from new abodes of

justice and mercy. And as it comes down into Patriotism and its Politics, a Free State with a Free Church in it will be the room and condition of a Free Medicine; that is to say, of a medicine devoid of privileges, not founded on State protection, within easy public reach of damages for injuries done by it, and subject in general to whatever limits and retributions the individual common-wealth requires.

AN EVIL EYE.

This heading covers what I have now to say of Vivisection, embracing under that term more particularly those practices in which chloroform and so-called anæsthetics are used to stupefy animals, and render them partially or wholly unconscious of what medical professors are doing to them.

I have in a series of books denounced Vivisection and its kindred methods, and I have no wish to repeat shocking details, though I cannot touch the subject without proclaiming that as a method of knowledge it is to be reckoned accursed before God and man, and to be pursued into its dens by law stimulated by public indignation; and by publication of its enormities being forbidden as pornography and the last obscenity are forbidden. But saying this, I merely relieve my heart when I have opportunity.

My present purpose is to interpolate a word in the controversy that has arisen from the Church Congress at Dover respecting the statements of that noble friend of the animal creation, Miss Cobbe, in regard to vivisections performed on animals with or without chloroform. Miss Cobbe has, it seems, sometimes omitted to state that the creature which was being cut up alive had the benefit of chloroform *during the operation*. Give the Learned Professors the benefit of her omission. If she has been cruel to the poor injured Professors, they must forgive her her trespasses if they will

be forgiven theirs. But did the legal injunction of chloroform arise from the public action and pressure of the medical profession? Had it rested with them, the liberty of cutting up alive would have been universal, and no law would have interfered. They would fain have had it left to their tender consciences. Laboratories, as they are called, would have existed on a tenfold scale; and all hospitals, and the private houses of many physicians, would have had torment-chambers, torture-chambers, and howling chambers for watching long after-suffering, so that *ne quidem musca* could seldom have been applicable to a man renowned for grace and feelingness to a large circle of fine and fair human patients. This then is the first thing that strikes us,—that for the use of chloroform compelled in some cases by law, and for the limitation of the number of vivisectors, the animals are not indebted to the medical profession. There were indeed those who took their part, and whose consciences were unseared by the branding iron of the lust of the inventions of scientism, and among these the great name of Sir Charles Bell shines as a star both in his discoveries in the nervous system, and in his abandonment of Vivisection as a method. Dr. Bridges endorses the “ethical” view which he says Sir Charles Bell was the first to take; the view is, however, commonly human, and according to all Christian Conscience, and ethical is a dark Greek travesty of it.

The question of chloroform and anæsthetics is no doubt important for the animals while being cut up alive; but then the mutilated creatures are sometimes kept alive for weeks after the scissoring and slicing, and no relief is pretended here. But we moot another question which does not stop with the animals. I appeal to those who are not doctors and not vivisectors, whether the process *under chloroform* is not shocking and horrible, and whether the cold infernality of human minds illustrating the word that the “heart is deceitful above all things and desperately wicked,” is pictured

and pourtrayed anywhere more luridly and ghastlily than in a professor with grave assistants fastening a monkey to a body-torture-board, and proceeding to take off its skull, and slice and irritate its brains, and perhaps water them with sharp poisons. I use the word body-torture to express the quivering and horror which body can exhibit even when sense seems stupefied. The utter cleanness of the table, the artifices of bright trepan and scalpel, the beautiful coercive straps, the practised fingering and ripping and scissoring, all the means of scientist exploration and tabulation, add to the high hypocrisy of the scene, which chants itself as the way of humane insight, and of the inspiration of sound cure for our fellow-creatures. The men that can look on at this, year after year, and who rebel against anæsthetics except as means of ensuring the stillness of their victims, and complain that our attempts at humane law drive earnest students to foreign countries,—are they the people you would choose to help the sick, or to be near the dying: to bring babes into the world; or to enter as intimates into the delicate questions of family life, and of mental health and sanity.

Let it be that the animals do not suffer at all, though that is not the case,—the hard hearts that are bred in the laboratory, and to whom mutilation and poisoning become second nature, must, if there be any such thing as infection of example reaching inwards and onwards, tend to transact many mutilations that would not otherwise be dreamt of, and to prefer knife, poison, and electric stabbing, to the gentle followings of the Master's way. Some virtue in the physician should go out to the patient, and touch to heal him. With our frailty it cannot be done as Christ did it; but it can be imaged in the insight that comes of love to God, and love to man, and love to all the creatures; and this insight is the outgoing of a single heart to which body and its states become as it were transparent; and to which also diligent study has brought remedy to correspond. This

is the goal and ideal of healing ; and should be as a token upon the hand and for frontlets between the eyes of the healer. It is the thing that *can be* next to Miracle-Healing.

We have fallen on the opposite, on blood and uncleanness as the way ; and it is the way not only to disease and to death for the sick, but to the extinction of medicine itself, and its substitution by human vivisection, by hypnotic magic and by unholy mixture of persons. I mentioned electric stabbing of brains. No scientism in all the world is more villainous than the American mode of capital punishment by electricity. It engenders a new callousness to visible horrors, and these are transacted under the eyes of willing physicians. If there is any truth in experience, this fact must, after a few dishes of it, become delightful and indispensable to those who witness it ; and must turn out a new class of hideous *virtuosi* who are a shame and sorrow and danger to the godwealthe and the commonwealthe. To be inured to hellish sights, to be a compliant participator in causing them, is to want to repeat them at intervals when the mealtime of the lust or *gour* comes round ; when the lechery of cruelty is hungry. The Thugs have given me this sugary word, and they have told us that the *gour* of Thuggee is delightful and irresistible. If any side light could show the falling back of the New York legislature into the heredity of the reddest Red Indian, what is called *Electrocution* is fair proof. It so reeks that Mexican cannibalism and the Teocalli are not far behind it.

We have all heard of the *evil eye*, for an evil eye is mentioned in Mark vii. 22, as "coming from within out of the heart of men." Now the works of vivisectors and electrocutors fix for us to-day how evil eyes are made. The active will-heart makes them, and then the delight in the devilish sights of the things which the will does. The cutting up of living creatures fills such eyes. Electrocution gorges them. So gorged, they burn to be fed afresh with the blasted faggots of their fellow-sinners. Such physicians carry a

pair of these evil eyes to every sick couch, to their own marriage beds, to birth-beds and to death-beds. The eye fills the willing body with its evils, which, unless repented of in this world, are stamped upon the immortal character. It is a strange but an old development; that the evil love of others and the torture of others should both belong to "the lust of the eyes."

Consider this word of the Lord: "The light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness" (Matthew vi. 22, 23).

Another horrible thing is, that eminent medicine men are urgent that these deeds should be witnessed by male and female students as indispensable to their education as healers.

I am reluctant to mention any names, but the following gentlemen mention themselves: Sir Andrew Clarke, Sir James Paget, Dr. Samuel Wilkes, and Professor George Humphry, sign this declaration:

"It is hardly possible for us to name any progress of importance in medicine, surgery, or midwifery, which has not been due to, or promoted by, this method of enquiry;" namely, Vivisection.

The cutting up of living animals is here named as the source or the resource of nearly all progress of importance in the healing art. What then has Vivisection done for Homœopathy, *which is the Healing Art?* Nothing. Hahnemann saw it in his singleness of eye, and laboriously worked it out; and if its followers are true to it, age after age will acclaim it. A great shout of relief from poison, and of regained health, comes through it from all lands already. What Vivisection does is to harden the old physicians against this benignant thing; to kill their belief in the fineness of nature and the meekness of art, and to make them shudder

for their laboratories. What has Vivisection done for surgery? Lawson Tait, as renowned in our country as any Chirurgeon, avers that it has done nothing. As to midwifery and women's diseases, conscience gives honest surgery a right to human experimentation. New operations have indeed come in vogue, but every one of them could have been devised and executed without previous experiments on animals. The fact that they are done demonstrates this. When emergencies occur, man the helper has plain leave to try even dangerous experiment of relief or cure without cutting up any second creature; and in steadfastly refusing this mean cruelty, he will have inspirations through human love that never come where that main principle of conscience is violated. The wisdom of all knowledge belongs to love, charity, affection, gentleness, mercy.

What is said here, is illustrated in huge tableaux by the medical discomfiture and disarray at Hamburg in these epidemic times. Save for the rich, in having the broken reed of medical authority to lean upon however vainly, we repeat that the aid was futile, and that the results of death and suffering would have been no more, perhaps much less, if there had been no physician in the place.

The same four gentlemen say that they do not intend to enter into any details respecting the progress which has been due to, or promoted by, the method of enquiry alluded to, because a newspaper is not a fit arena in which to ventilate the subject. To which we remark that the public press is not intended for medical statements; but that the public side here is first as to the lawfulness of certain cruel practices deliberate beyond anything that the modern world has known, and demanded for undefined extension by the whole body of scientists: and second as to the credibility of the position that the advancement of the Healing Art in all its departments is conditioned upon its free hand in the cutting up of living dogs, cats and monkeys. Are these mangled living

creatures indeed the precious stones of glorified truth and practice which are to be the foundation of the walls of new and advancing, that is, of regenerated Medicine? These two questions are so near to the spirit of humanity, that all instructed men in our land, eminent for the prevention of cruelty to animals, will and must think often and often about them. And if the public voice decides that vivisection is not lawful for any man to practise, and that on the evident religious and spiritual face of good sense, nothing but evil eyes and stony hearts can come of it, then in spite of the hungry lusts of scientism, Vivisection must be rejected from our midst. A few eminent medical men have discarded it: and a minority of one such may fairly outweigh the whole profession on the other side. Where a large self-interested proud corporation is concerned, and its votes are given, its insight and conscience are like a diamond in powder, and the atoms worth nothing, where the one man is a single unbroken little diamond worth something. On public professional questions the members are hypnotized by the Dons, and kept fast asleep.

The big vampyres who suck their good sense away winnow them sweetly with their wings, and their repose is complete.

Opiates for the public conscience is indeed in the theme of this article. And I mean by it that the learned Vivisectors invite us all to go to sleep in safety and comfort under the assurance that the case is closed when it is shown that *almost* all animals vivisected, are cut up alive under chloroform, and so no harm is done to them, any more than harm is done to a block of marble in chiselling it. Nay, who knows that the cut creatures have not the true dream that it is not they, but the Professors, who are being eviscerated and unbrained? For as Shakespeare says, "What dreams may come?" This opiate sleep for the "Sovereign people" is however impossible;

for first, plenty of agony and terror awaits the animals after all the chloroform ; and secondly, evils greater than this are engendered in the existence, action and *prestige* of the class of men and women who are filled with the darkness and lying spirits of these deeds. Accordingly there is no sleep for those who see the truth until the Vivisectors, as such, are extinct.

The first goal to be aimed at is, to *abolish all chloroforming of animals whatever* ; for that preliminary act is an atrocity ; and so to deprive the vivisectors of the marble blocks of animal life which they want to sculpture into the images of their own lust and infamy of renown. And this on the road to making all Vivisection, in all its forms and allied practices, criminal. I would have the chloroform abolished first, and let the police take care of all known or suspected vivisectors. This would force the question, To be or not to be ? And their doings afterwards, if any, should come under comprehensive simple legislation for the prevention of cruelty to animals. The cruelty should be assessed and punished *pro rata*. If a costermonger is fined for cruelly overworking a donkey, or a sick or diseased horse ; or imprisoned and flogged according to the badness of the case ; an enlightened Professor, for violating the brain of a living monkey, or for cutting out the livers of cats, and keeping them alive for weeks to record what comes of it, and carrying on the sum total to the renown of his hospital, and to the good of humanity, should be—what should he be done to ? In this still blessed country, the first of all lands in humanity to men and the inferior creatures, there is no need to pass sentence on the professor, for he would not appear, but cover his head, seek the background, and sadly and hungrily give up his Sin, we will hope to repent of it, and at length to detest it.

I have shown how very little medicine wants of anatomy. But general science, and mental science, and above all

spiritual science, want all the knowledge, exact and comprehensive, that can be had. This want has been mistakenly transferred to medicine, chiefly because medical teachers and professors have been among the first to dissect human and animal bodies. But now a fresh school has arisen which proclaims that science and not healing is the real end of the study of anatomy and physiology. This is so far true, that the practice of medicine is an art, like painting, or sculpture, and depends upon its own inspiration, and informs itself necessarily about its subjacent little piece of science upon which it sits. Mere science, on the other hand, need have no limits, excepting those of truth to which it is allegiant, of conscience which terminates and stores its means, of patience which attends its work and waits for times and seasons of prayerful opportunity, and of good to man, to which as a mystery it is tacitly bound.

Now here it may be thought that Vivisection still has a place. For you discard utility, and enter the boundless realm of knowledge for its own sake. And Vivisection has undoubtedly its own innumerable knowledges, though they are always the knowledges of violation, and never of free life. Some say that Professor Ferrier, by playing with the naked brains of many monkeys, has added to our knowledge of the parts of the brain that correspond to the parts of the body. Swedenborg, however, did the same a hundred years ago, and cut up no monkeys. A rational induction from the dead body for the most part enabled him to divine such things in the peculiar inspiration which belonged to him. See his great work on *The Brain*, edited by Professor R. L. Tafel.

However boundless the aim of science may be, and however much it may be pursued not for profit, or application to use, its means must still be cut down to what is decent and humane. No matter what the object, the objections against the pursuit of it by Vivisection apply equally in

every case ; with one more, that the professional scientist is a self-elected interpreter of nature, and no emergency solicits him to force speedy results. He is one of a class who necessarily have to wait for ages and epochs, as history shows. Violent means are the destruction of his brooding mind : they murder thought. If he seeks to interpret life, intuition of it must grow in his mind before he can perceive its conditions : he must himself be alive. To the extent to which this is the case he will know that God is Life, and that man is alive because God has given him an organic or facultative receptive form into which the Divine Life can flow, and to which it corresponds. Atheism cannot know this, which is the only solution of the problem and the end and new beginning of the search. Psychological Physiology arises in perceiving how every function in the organism from the spirit downwards receives the life, and carries down the highest ends and purposes in the lowest, in order that finite life may look upwards with single eyes, and be united to the then revealed face of the Divine life.

As Vivisection has contributed to medicine and surgery nothing which could not have been got with a different purity of result by other ways and their becoming patience, so also it has not advantaged the study of psychology and physiology as abstract or unlimited sciences. We cannot enlarge upon this, nor is it necessary. An almost universal agnosticism, in which Atheism takes the veil, proclaims it. The great philosophical *resumé* of Psychology founded upon physiology elicited by all now possible ways and means,—THE PRINCIPLES OF PSYCHOLOGY, by William James, Professor of Psychology in Harvard University, ends as follows : “The causes of our mental structure are doubtless natural, and connected, like all our other peculiarities, with those of our nervous structure. Our interests, our tendencies of attention, our motor impulses, the æsthetic, moral and theoretic combinations we delight in, the extent of our powers of apprehending schemes of relation, just like the

elementary relations themselves, time, space, difference and similarity, and the elementary kinds of feeling, have all grown up in ways of which at present we can give no account. Even in the clearest parts of Psychology, our insight is insignificant enough. And the more sincerely one seeks to trace the actual course of *psychogenesis*, the steps by which as a race we have come by the peculiar mental attributes which we possess, the more clearly one perceives "the slowly gathering twilight close in utter night." Such is the honest end of a magnificent book which will be of great use to the future. It ends well, being so honest: otherwise not well. The collapse lies in the avowal that the causes of our mental structure are doubtless natural. Could the gifted friend have cast "doubtless" away, he might, by doubt, have had his door ajar to the light that the causes are never natural, but always spiritual; that there are no natural causes; and then, as science is bound to nature, he might have admitted that to know aught beyond nature, Revelation is a necessity, and learning humbly of it is the one possible way of understanding *psychogenesis*, or the growing out of the soul, if that knowledge is in any way necessary for the heavenward course of any particular man, or men.

One more thing is certain alike from reason and experience,—that canvas of our given conditions of being and existing, and of our time, space, difference and similarity, is inexpedient, and unsettles the solid freehold of our place on earth: these things are assured, and must be swallowed as the acceptable food of the senses: and then we live on them with a good digestion. They are for our sensual body, and account for it exactly. This body, never doubted of, or attempted to be lifted by itself from its ground, wants its soul, or correct spirit and mind; its will and understanding. This soul or character on the good side is generated in the given body in *Psychogenesis*, or in being born again from animality to humanity. Obedience to God's Word and commandments

in daily life, and not intellectual effort, is the Mother in Psychogenesis, and when she is there, the Father, even the Lord, by correspondence infuses the daily soul.

ETHNOGONY.

We learn by a great example that the migrations of races, and the settlement and colonization of mankind in geographical areas, take place under providential rule. The places first inhabited by a race with a peculiar genius, are haunted by that autochthon or aboriginal spirit, and from the climate downwards and from the ground upwards, they are correspondent to it, and accommodated to produce images and likenesses of the original occupants; yet with every variety of compromise between the first inhabitants and the new comers.

This is typically proclaimed by the case of the Holy Land and its adjacent countries. From the spiritual sense of the Word in Genesis and Exodus, and from the literal Bible records, we know that those lands are the birthplace of the Most Ancient Church and Religion. We also learn that the Ancient Church and Religion were born there; and in the third and fourth stages the Hebrew, and the Jewish Religion; and then Christ came and founded the Christian Religion in the same Holy Land. The *genius loci*, or spirit of the place, in this case was the Spirit of God correspondent to those religions. And then aside, but hard by, the providential Mahometan Religion arose when time and state demanded it. This fitness of the Holy Land from Eden downwards is the typical instance of the correspondence of geographical to spiritual and human conditions.

Here then we touch upon a general law which may be thus expressed. Every race, for what will come out of it, obtains a geographical environment which best suits it for all its development, whether good, or bad.

By race again we here mean the race that is gathered in

the land to which it has come. The import of races and individuals is not where they come from, but where they go to, and where they are ultimately fixed: in fact, where they hail from. For example, the race of Great Britain has come by migrations and invasions from many continental stems, but though it yet wants welding into one, it has almost achieved a common language and designation, and is neither Anglo-Saxon, nor Norman, nor Celtic, but British. And throughout its Island, there is, with diversity, a common stamp which marks the Briton. After two or three generations spent with us, there are no Germans, Scandinavians, or Frenchmen in our numbers, but foreigners once, in their descendants they are British men.

So also in the Colonies of Great Britain: climate, and all that it involves, from spiritual to physical, makes the Australian, the New Zealander, and the Canadian into a virtual aboriginal and autochthon. And if we could know it, we should find that the older aborigines of these countries, including Tasmania, are an unknown stem on which the new constitutions of Britons and Irishmen are built, and by which they will be modified. The ghosts of the former races are in the *geists* of the unsuspecting colonials. There are, however, few natives left in Tasmania, so that the image and likeness cannot be verified everywhere, though it exists. The animals also correspond; and the long strength of the Kangaroo is sometimes perpetuated in fine and beautiful elevations in our noble antipodes.

The greatest case for Ethnology at present is in America, and for our easier vision, in the United States. They have been tenanted probably for thousands of years by Red Indians. These first aborigines as Americans came from the North of Asia, and migrated towards the south, occupying the whole of both the Continents by degrees, perhaps rapidly. Leaving Asia, they ceased to be Asiatics, though retaining much convertible nature from their old stem. But the New World dominated this remainder. Whether they

had any predecessors there is not ascertained ; only they came down from the North in successive hordes. If they had no predecessors, the type which they became is specially autochthonic, as also is that of the Australians, and the Pacific Islanders generally ; and signifies a dispensation from their former heredity : for desert and correspondence rule in what happens to every race. Thus if the Red Indians were the first inhabitants of the Americas, they came into that long continent as the "lost Eros," or lost mind of the farthest East ; and the continent by distinct preparation knew of their coming, and hungered to absorb them, and make them its own. If there were previous natives, the Indian mind, body and estate, and its societies, were built upon these. The same place, through its hauntings, unless prevented by higher laws, works to the same issue.

We are now founded upon the law of desert, or what is the same thing, of providential utility,—of use,—in the transportation of mankind from region to region into those places where it most deserves to live ; to undergo their disciplines ; and where, from whatever outlying lands, it agglomerates into fresh nations and peoples, each of which tends to form one, and to become characteristically homogeneous.

So looking back upon Great Britain we may see in it a nation genealogically hereditary from all the tribes and migrants of which it has been made up ; and if we could look further, from ancestors yet more remote who have died out ; for *genius loci* does not die though there are no earthly inhabitants left : there are legions of unearthly ones still. The Briton from this score tends back to all the piracy of his remotest progenitors, but excepting crimes, to which we are not now alluding, the wild nature is caged in long-founded and peace-making institutions and constitutions ; in "powers that be ;" and in the respectability of these, the heredity, which is the reality, is buried and forgotten. But our country, like every other, has a good Britain and a bad Britain in it besides. The religious conscience of a part, perhaps a con-

siderable part, of our people, is the only thing that constitutes the good Britain. That is obvious. The rest is, for the time, still an orderly Britain ; Anarchy *plus* the Policeman, as great Thomas Carlyle formulates it. Good Britain, we must now remark, has conquered, and dominates, its heredity ; no matter where it came from, it has a new purpose and career ; its disciplinary transportation for centuries is at an end, and its translation into a land of real or God-fearing freedmen has begun. Bad Britain henceforth goes its separate way, it may be, with greater virulence, and a more vivid and panoramic exhibition of the innate, underlying savage fatherhoods before mentioned. So the balance between good and evil is continually going on, and according to no causes but regeneration and degeneration its events are portrayed.

We now come to our once reputed child, North America, though it will be seen that this line of thought denies that such colony was our child, excepting for a few score years before the Spirit-America had laid hold of it, and possessed it. Our own British ancestry, Roman, Pictish, Scottish, Celtic, Danish, Swedish, Norse, Anglo-Saxon, Norman, is complicated, and we hail, not taking account of cave-dwellers and co., from a cauldron of migrant adventurers. Our ultimate Spirit-Britain is harder to find ; and therefore our wild tendency difficult to formulate. The United States hails from even more numerous migrants, yet the original rock on which it stands proudly in its war-paint is evident and unquestioned. The Red Indian underlies the United States : he is its red granite State.

Consider for a moment what America did in probably one or two thousand years for the Red Indian. It found him an Asiatic. There are Asiatic peculiarities still in the Indian ; slanting eyes, and other traces ; but there is no such person as the American-Indian native in Asia. From top to toe he is a creation, so to speak, of America, which has turned him out, such as he is, upon her lathe. Here is

a transmuting power; a metamorphosis indeed. The ethnological lesson of it is that whatever race, English, French, Spanish, Portuguese, or other, goes into that charmed continent, of nature will begin to Americanize, in other words to follow suit in taking on the Red Indian Type. Experience bears this out corporeally. The American man, if coloured, would in many cases pass for the Red Man. Some of the noblest and dearest friends I have are for me, though in type only, white Indians. Emerson himself was one of them, and had he been dressed correspondingly would have easily passed for a real Indian Plato, as he was sometimes called. The like may be said of mighty Lincoln, his country's Angel. It is not then inferrible that any degradation affixes to these types; for taking on the bodily image and likeness shows only that *the body* is so far compliant, but does not betoken that the Red Man Spiritual rules in the mind. This we have shown with regard to epidemic influences. And moreover, and much moreover, there is no reason why the Indian type should not be a permanent sculpture from the soul outwards in tribes of regenerated warrior-men: Nimrods great from the Great Spirit in their happy hunting fields, making obeisance to the fishermen of Galilee divinely small.

Pursuing the British example, we find perforce on the Indian lines two tendencies: one the tendency of bad America to revert to the wild type: the other, by regeneration to subjugate that type and to begin to constitute the new America of the future—the good America. The bad America now will go back to the Red Man, but mentally, institutionally, and in all dealings international with other peoples. By law and by violence, by threat and by hatred, by greed and corruption, by avarice new to man, it will be constant to the tomahawk, and will rejoice to wear the scalps and bleeding honours of weaker nations. This is ever imminent from the spiritual influence in and under that continent. The peril is increased by the influx of malignity

from the countries of Europe, which makes the old world presently hated by the new. But this is a trivial danger compared to the bad *genius loci* in America itself, which aims to deform its race, and to realize its President's lust, *America for the Americans*; that is, for the Red Indian Government which is now in sway, and, with intervals, probably to continue for some ages.

The good America, we repeat, will hail from nothing but America; it will forget its fallacy, that it is of Anglo-Saxon parentage, and will be an aboriginal addition to the world of religion and of Christ.

We find confirmation of these general views in the fact that the difference between the Englishman and the American is *toto cælo* greater than the difference between the Englishman and the Frenchman, even though in the latter case language intervenes to separate. With the manifold wars of centuries to look back upon here and across the channel, there is an international blood-relationship between our two countries which has no parallel as between England, the birthplace of the Puritan fathers, and America. The reason is that there is for us to some extent a common ancestry in a common continent with a common climate; although our insularity and embrace of, and by, the sea, has to be deducted from our organic brotherhood. But America is a new birth of time on its own lines, and largely and minutely abjures the genius of Europe. This will mollify the American heart when ages hence it comes to recognize itself as a portent of faculties better or worse according to the humanity that enters into them.

One race stands out as not complying with the magic which the continent exerts upon the other races. I have never heard that the true Negro gravitates to the Indian type. He was a Compulsory American at first, and by providential holding he resists the infection of the race which surrounds him; having another destiny of his own; of which I have written in my book *The African and the*

True Christian Religion. Bad America is more diametrically opposite to him than to any other man.

The aboriginal American is more a man of tribal than of family life ; he is a man of looser bonds than the European. This is perhaps carried forward in his unfilial treatment by the American who is his ghostly son. In younger days one of my Cincinnati friends gave me as a mark of the hopeful American, that he "could wop his own father." I asked him whether he had done this personally, and he said, "Well, I did once give him a cast." America has done this to the Indian. And longs to carry the wild will out against the other half of its great continent ; and also against the Britisher and the European wherever found. In her bad element she is in "latent" war against the world.

Horticultural experience aids us in thinking out the subject of heredity and its modifications on both the good and bad sides. All our flowers once were wild, and our fruit-bearing trees. By steadfast cultivation they have been raised to an artificial beauty and fertility, and developed by constant seeding into varieties. If we withdraw the arts of culture, they relapse into the wild state. But they do not return necessarily to their first natural condition. If they have been brought from another region, and acclimated here, they take on a new state according to the new environment ; and so on for every climate they pass into. The breath of each place makes them its own. This reminds us of Asiatics coming down the long continents of America ; losing their Asiatic state ; gaining another ; being hunters in the North, city builders on the Isthmus, almost civilizations in Mexico and Peru, and populous Indian Tribes throughout. According to their circumstances as they went downwards, they were developed and vastated several times ; and their Asian state completely swallowed up. They seem to have paused in difficult *nodes* on the journey, and in every node to have developed a new hardening ; a new Indian variety ; no doubt corresponding to, but never identical with, their

Asiatic antecedents. Wherever they are, the country has laid hold of them, and made them its own; but the country means all the spiritual causes that have made it what it is: means even the necessary preparedness in telluric conformation and activities, in climate, in plants and animals, for the wild, degraded and sanguinary race for which it was waiting.

A curious analogy and difference is shown in Thibet and Mexico respectively. In Thibet the Grand Llama is selected by the priests in his early years, and fed and educated into full youth for the office; but just when he receives it he dies, and the great personal event for him is the splendid monument which holds his remains. By this means the priests always have an infant to deal with, and preserve their power, and instead of realizing our saying that the king never dies, they manage that the Grand Llama never lives. But in Mexico the young lad was fed and petted and garmented to a corresponding period, and was then led, perhaps unconscious of his fate, up the steps of the high pyramid to the top, where he was sacrificed, and his heart given to the god, and his flesh to the priests. We mark here the development of grossness from the Asiatic to the American-Indian genius. The priestly rule is identical in both cases; being a premiership with a titular monarch who can do no wrong. This is a connecting link of ecclesiastical manners between Asia and America.

This ethnogony, in which new genius and old depravity couple, causes the visitations of disease to have their powerful seed in the most enlightened and accomplished races; in those which sin the most defiantly against God's light. These can be no other than the peoples of the Western World. America and Europe are indicated. White America, through malignant avarice, is reverting by measurable stages to her Red Men; and Europe to the sword, to transact again the bloodiest events of her Romans, Goths and Huns. There is only one world on this planet, and perforce we are all

members one of another. Humanity is one man; again, perforce. If one great organ of him robs, murders or defiles another great organ spiritually and corporally, shall not the event be precipitated in bodily weakenings of the whole race, and when evil is richest, and coincidentally ill winds blow, shall not destructive teledemes have infernal mission, and Visitations become actual?

PREHISTORIC AMERICA.

This Columbian Epoch takes Europe back to the time before America could be reckoned with in history. The state of the mankind living on that continent at the time of its discovery gives rise to speculation about the origin and destiny of these first races. We again assume that they came from the far east, from Northern Asia.

We also reassume that, like the rest of mankind, they were in degradation from the most ancient men, and also from the ancient men, who were respectively the two divine dispensations called Adam and Noah. After the first or golden age, man's instinct and inspiration were in perdition, and after the second or silver age, his newly-given primeval conscience was extinguished: in both cases the extinction was gradual, and is signified by the names and genealogies in Genesis; and then by the flood and the generations after it. Contemporaneously with this latter event, man became a travelling people of nomads: no longer one nation. Previously they had been one people with one language. All this has a divine spiritual sense, but it must also have an ethnological, and then an ethnogonical suggestion, and tend to reconstruct a lost history.

Till they came from Asia they were Asiatics. As such, after the Noahitic times, they had Asiatic languages. These, however, at that unknown date, were the confounding of a unitary language that had preceded them. A "scattering" of the talkers themselves abroad upon the face of all the

earth took place simultaneously with the confusion of tongues. Here we have a portentous fact, whether taken spiritually or naturally, to read into the dispersion. The issue may be accepted one way, or both ways, which you will: it leads in the same direction. It is better to read it on both planes, on both its hieroglyphic and its hieratic tables.

It is a visitation, stroke, blow, or plague, upon human nature, immense and incalculable: a universal misunderstanding of man by man, a paralysis of his verbal imagination, of a whole habit of the confidence of expression. The universal mind in its self-consciousness must have been shaken into dust by it, and must have required to be created again into many minds to which crawling on the belly and eating sensual dust became instinctive and habitual.

To realize the magnitude of the event, revert to the principle, most patent in those earliest epochs, that humanity is as one man with all his members and parts, and therefore suffers throughout inseparably; and then, steadfastly holding this Divine truth, think what a dissolution of him it is for head and heart to undergo effacement of brain through the whole region of the primeval memory, itself once a fiery record full of heavenly signatures. But also recollect that Enochian traditions are still left in lucid atoms undestroyed, and come forth at times with a general light, having been stored away as Remains for a long purpose.

This process of oblivions went on through long migrations already in Eastern Asia. Every stage of it was disciplinary, a punishment of evil, a transportation. Also a new opportunity for compulsory industry, that man might eat the fruits of his own new works. Each stage was a degradation; a penal march.

The languages of the races were of course Asiatic until America was reached. As soon as Asia is left behind, a gulf yawns against our knowledge. The new languages of the Red Man rise as terraced steeps before us. Of his habits

we knew nothing in his Asiatic ancestors, and no research has bridged the straits between Asiatic and American tongues. We think back on this great breach of continuity, and attribute it to the modes of a new aboriginal life.

Next we come to the diversity of these languages, culminating in such differences as there are between the Mexican and Peruvian tongues. We gather from this that the providential visitations here have in the past been many and mighty. The confusion of tongues and the breaking of the collective mind into fragments have been somehow perpetuated throughout history. The isolation of tribes having no literature has been supposed to account for the springing up of many incommunicating tongues in comparatively short periods. Partly it might so account. But it is insufficient to explain the entire incompatibility and breach of derivation between large and distinct languages in the same continent. Spiritual causes, spiritual devastations at work, are required to produce such effects.

When some mighty change of human nature is going on and at hand, when a new stimulation of climate stings the body and mind, when entire change of customary food is peremptory, when old religions and superstitions are almost forgotten in new feelings with new words to them, when new grossness of sin and cruelty are invented, and made parts of religion, and new stupidity and insensibility accompany the profanation, when new virtues of hardness against death and torture stand up, when men first taste men in cannibalism, a plane for the operation of spiritual devastation is prepared, and new autochthons are being hammered out red-hot on the anvil of America.

Judging from individual ills to social and tribal catastrophies, is it not feasible to suppose that under such circumstances of a consummation of evil from one epoch to another, paralyses, or rather oblivions now, of the communication called language may occur, and explain diversities of tongues. With each diminution of the common speech a

further degradation happens. After this, a recovery from the immediate stroke takes place, though not a recovery of the former speech in the whole, but a gathering up of it again into perhaps several distinct reservoirs of understanding and misunderstanding. The races that are most averse to each other are perhaps those in which the common speech of brotherhood will most easily be overthrown and forgotten. When the confusion takes place, it no longer now occurs as a manifest judgment, but as a natural process, and no Genesis reasserts it; but the Word of God is still our fountain for all thought postulating Divine judgments.

A "dumb-founded" tribe, to use a good Scotch word, may begin again, by signs, pointings, grimaces, and inarticulate noises, to make known its wants and wishes to its members. By such intercourse, they (having mind latent everywhere in its power, will, and in its vitals, feeling), would presently understand each other again for all the purposes of their sensual lives. In this case a new language for each tribal species of man would arise easily as a projection of habit; and as surely as stones are rounded and polished in a perpetual ocean, would have grammar and inflection given in the constant attrition of exacting intercourse. Man being left with his sympathetic viscera and his vocal organs, there is no difficulty in the genesis of as many languages as there are dumfounded tribes, each language original to each tribe, and hailing from some faculty or organ.

In a long continent reaching in places, persons and events from the Esquimaux to the Patagonians, this event of oblivions and recoveries may have occurred many times without destruction of tribes; the possession of language being at first held very loosely, and being little valued because it could so easily be done without; for mere sensuality of the savage degree, undebauched, can for a time have what communication it wants by what is merely corporeal. Yet this state, having a high origin from which it fell, can

have various revivals, in which language, as distinguished from nervous interjections, plays its accustomed part, of bringing imagination and intelligence into the field. This is conditioned upon the migrant or enterprising portion of the race finding in the environments it comes to, elements that enable it to uncover its latent self-hood, and to show itself again in its strength. The latter is always the plane and the precursor to an act of judgment. This was the case when after some centuries of barbaric civilisation Mexico and Peru were invaded by Europe. They had come down into splendid circumstances where they could apparently recover from their journeys through wildernesses, and forget the northern lands through which they passed as straggling tribes. They were now in a theatre in which they could show what was in them, and with no rebuke from heaven or man, from friends or enemies, systematize and exhibit their delights and enormities as Babylon and Assyria had done in Western Asia before them.

Yet with all the destruction and devastation which took place in prehistoric America,—we allude to the repeated judgments and confusions upon its languages,—its population in probably one or two thousand years occupied the continent, being prolific enough to survive its own internecine and fratricidal passions, and to pour itself sometimes in waves, sometimes in floods, from one end of its earth to the other. It was thus a population of long will, and not to be extinguished. And the Geography was coincident to it. That is to say it was a true genesis-space for its *deserts*, for breeding a new congeries of nations: a brood-bed of Ethnogeny. This almost entire planetary longitude without corresponding latitude gave fresh opportunities for falls and revivals, and gave populations fresh superficial starts, so that vice itself had less power over fertility than where it is played out by lack of circumstance to sleep in. And moreover, large parts of that continent are still mainly

peopled by Indian men and women, and are busily consuming the Spaniard, their apparent conqueror for a time. As we have said before, this continent was prepared by Providence for these men and women from Eastern Asia, and for later men and women from Western Europe, and was accommodated to their discipline, and to their wants, good and evil: and the fertility of its peoples, in spite of their shortcomings, is a proof of this preparation.

Genesis in its spiritual and natural senses supplies a key of thought here in regard to migration. Mankind in its creation has for a first command to replenish the earth and subdue it. And later on, a chosen race, another beginning, is promised in Abraham a progeny numerous as the sand of the sea. Always holding fast the fact that Jehovah God is the Creator and Maker of man and of the natural world, we find that extraordinary, indeed, to us preternatural powers of proliferation are signified to child-humanity by the above command, and that it was given to these men to be able to obey it? The youth-time of the world accords with this, and the early marriages of the eastern peoples at the present day, and the prompt succession of children's children, are some remains of that youth-time. Probably also, as on some of the other planets now, very early translation into the second and more blessed life was the rule for those who were easily and early prepared for it. So the whole human world of conjugal love was the garden eastward in Eden: the East being the rising Sun of the days, or the Divine Love making, preparing and blessing Creation. The inheritance from this celestial fountain lasted long enough to populate the world, and to ensure obedience to the first command, to love. It was a genial dynamic force coincident with the creative force which made the world, and suited it expressly for man to live in.

While the golden time lasted, replenishing and subduing the Earth was bosomed in the harmony of man with man,

and with corresponding nature. The four rivers of people ran to fresh inheritances; and new earths waiting for them, received them into their embrace. As harmony waned, conflict began, deistic darkness, and by natural, not spiritual law, the driving of the weakest onwards and onwards took place; and enterprize then arose, and Nimrods led subjects and followers to explore and appropriate the common untrodden ground. This carried out, not the replenishing of the earth,—filling it with the good seed of man, and subduing it to his culture,—but the destiny of being “scattered abroad upon the face of all the earth.” These new nations had no roots, but were mere “populators,” peopling and unpeopling. Man was a mob and a multitude.

Fall from the highest estate to the lowest here clearly had with it, in the destruction of godlike faculties, *perdition to memory* on a scale not contemplated by ethnologists who admit of no such fall. The cave-dweller, the man of flint implements as we know him in Europe, in his ancestry never began as such; and was in death, not birth, where late explorers find his remains. He perished through gradations of unworthiness in faculty after faculty, and one oblivion after another mercifully went along with him. Powers of expression, conveyance in words, were withdrawn, as feeling and fancy receded, and only animal wants kept life alive. This took place in various degrees. It involved the fates of old language, because it involved abstraction of motive of speech wherever animal want was the only survival. Tribal tongues became joyless and voiceless, and brute infantine cries were the last currency of hunger and fear. Bear in mind however that the inarticulate, various in every man, and in every tribe, is always left still, and contains innumerable emotional sounds; being unconscious, cardiac, and visceral; and itself becomes a language when the mind’s organ has passed away. So the lowest estate is not mute. Upon this inarticulate, new languages are built after oblivions

of tongues; and ultimately the broken harp-strings may be replaced by others having new notes. This gives us rudimentary music as the ineradicable basis of language, and as corresponding to the sympathetic nerve system, while speech corresponds to the brains and spine of the intellectual mind.

“Time hath, my lord, a wallet on his back,
Wherein he puts alms for oblivion.”

Shakespeare has thus a word on a general fact of oblivion, here alleged to time past as the field of memory. It seems as if light may come into this obscure subject, the diversity of languages, by considering that they have died down in the cases above mentioned from the mental into the sensual plane, and become the next thing to animal noises. That then they have risen again into speech in tribes which many times became aboriginal in new areas. The eloquence of the Red Man stands in the way of accepting this hypothesis. It may, however, rather confirm it. Bear in mind the strength of will of these races as now surviving. They are no longer undergoing mental changes or degradations. And in the former state, if their faculties were dumb for a time, and sleep was upon them, the awakening would result in breaking the chains from the tongue, and after the great lakes of silence, in Niagaras of verbal imagination and vehemence. It is true we do not find a tribe in what Max Müller might call the “bow wow” state, but the diversity of tongues will show that such tribes have existed if this theory be confirmed. Neither is the complexity of the existing languages, Esquimaux and Indian, an objection; for language once begun is sure to systematize itself out, since the substantial origins of it, which are here the facultative organs, speak organically for themselves with daily additions from want and emotion. The heart and the stomach are sure in the long run to speak efficient grammar, and to give forth consistent inflexions.

Besides the unique languages of America, its religions will also complete these views about the mysterious things that have happened in the New World. They are a very important contribution to Prehistory. But for them, the ghostly revivals of Mexico and Peru would have been impossible.

PREHISTORIC RELIGIONS.

Now how came these religions into a human nature that was everywhere in degradation, and falling down the longitudes into depth after depth of inhumanity? They arose by a sure event, which is little regarded by the Ethnologist. When great crises occur in man's history, perturbation does its work. A tremendous earthquake, with its shaking, its thunder, and its darkness, causes the near inhabitants to imagine that the end of the world has come. If terror lasts so as to become habitual, Spiritism appears under some of its many forms. Often we have seen this in European history. Real trance comes upon the scene. It is a sign of nature broken open to the spiritual world. There is nothing divine in it, for it only reaches to the spirit of the people in which it occurs, and to their corresponding spirits or ancestors; but it commands the masses by authoritative utterances as of gods, and comforts them by promises of supernatural help. For each shaking of the mind it has an unexpected dictum, and in the gravest events it can add to an old religion, or piece by piece formulate one with a mythology entirely new. The mythologies of the world are probably contemporaneous with its historical revolutions; and during human conflicts arise in the jumbling of the two worlds of nature and spirit. For the most part the date of them cannot be assigned. No one knows exactly when the first great Egyptian superstitions were planted in upon the correspondences of the ancient Church. Nor when the Greek Mythology arose in Hellas with memories of the Egyptian Mythos in it. Nor when the Norse Mythology came

forth definitely, full of coincidences with Sanscrit lore, and yet Teutonic-Scandinavian in its substance. Nor when the minds of Lapps and Finns were first steeped in their magical creeds. Yet the way of it all is now knowable. Spiritists, Seers, Trance Mediums, Hypnotics, utter these strange things easily, and according to the strict wants or state of the spiritual market. Before Mexico came, a White God ruled, brought there either by Toltec or Otomi seership and spiritism. In the Aztec days ferocious deities, with cannibal exactions, were revealed as the spirits of the people, which indeed they were. And the seers and trance men completed the fabric of real idolatry by giving characteristic names to these very true and real devils. It was a positively spiritual and most natural process, from which we are only kept at this day by the strong natural hold of Christianity, which is desolated indeed by destructive dogmas, but the Divinity does not allow their superstitions to become concrete in any hierarchal mythology like that of Egypt or Greece.

It is of first importance to study spiritualism and spiritism as producing conditions, in order to understand how human races, under the stress of their sins and visitations, still maintain their foothold, and have spiritual life enough left to begin again in fresh circumstances, and to find hope at the bottom of their box of woes. Spiritualism seems allowed in this Europe also to enable us, by its key, to unlock the difficulty of gentile subsistence afar from the revealed Father, by spirits, or even angels, manifesting somewhat of a life to come. In the case of America, however, we can see that it consolidated tribes and unions of tribes, which is impossible in the long run without the spiritual, either the good spiritual or the evil spiritual. The evil spiritual still acts as a religious sanction upon the simple, and they bow in reverence before it. In their abasement good comes out of this for them. Races are upheld in long suffering for their sakes, for they are the future, the salvable remnant or remains.

From all these thoughts, America, perhaps the youngest

of the continents, is the oldest of the nations in its subject matter, for it is the end of the West and the end of the East. Two old ages of the world meet in it, and its present problems and temptations are those of final old age. This is the account of its genealogy from the two eldest ends of the earth ; from its extreme distance from childhood, the earliest or golden years, on both sides. In ethnogony the case is different. It can either be born again now as a young America by regeneration, or become a confirmed senile humanity on the basis of the old Red America prepared for its disciplinary reception from the creation.

But here we are trenching on the future America rather than the past ; provoked to it somewhat by the American fallacy that America is a young nation, and to be licensed in much by reason of its inexperience and "tender years," and generally "infantine ways."

In thinking of this subject, consider what childhood and youth mean when applied to the collective human mind with the dispensations which have characterized it. In the earliest age, the golden Adamic time, there was no old age such as there is now : all Methuselah was a child, and rose again as such into a second and more angelic childhood. He, to personify a Church-race, knew nothing but childhood. The state which was also time was youth itself and dawn itself. In this latest age, the entire world is old with the one exception of the God-man, and the youngest are born the farthest from primeval youth, and of nature are the oldest. And the last inhabited continents, now condensing into nations and peoples, are, in all the gathered heredities, the oldest of the old. The young among them are the eldest young of the world.

It is difficult to apply our theory of catastrophes to other races so easily as to the American aborigines ; for in one sense the Red Man is homogeneous, though showing many varieties of life, in hunting, agriculture, city-building, and religious establishment. And his transplantation from

one continent to another, with the total loss of his old languages and religions in their forms, if not in their essence, is perhaps the largest fracture of humanity that has been observed in history. It cannot be a mistake to attribute awful consequences to such breaches in nature. And one breach we have not dwelt upon for what it must have involved, namely, the loss of the Asiatic Religion, whatever it was; then the abeyance of all religiosity, and then the recollection of some elements of superstitious creed in folklore. Such an overthrow is attended with modifications of character which are seldom considered. We find savage tribes, and see how they live and act, and regard them as specimens of an imaginary primeval mankind. Hence we leave out all the degradations and catastrophes that have made them what they are. That these are great in their events may be very evident. Imagine a race guided by something of a good Religion, and conscientious to its faith: then assume that it falls away from this, and is ungoverned, infidel, and wholly sensual: that the belly and selfish indulgence are what remains of it: that it falls, for instance, from a just patriarchalism into the savage state: that it henceforth forgets the speech of love and justice, and lives in animal words.

The nearer a race is to the earlier state of man, the more the change partakes of natural as well as spiritual catastrophe: the more its bodily frame becomes correspondent to its loss of intellect, language, and religion. Several deaths are stored in it, and its soul transacts itself in a pitiful remainder of organs. We do not know how many times the present savage man has had to die down into the thing he is.

These mighty changes, signified again in the first place in Genesis by the confusion of tongues, and the scattering of man over the face of the whole earth,—evidently an accursed sending forth,—stand somewhat for us as the alleged ice-ages, to more than one of which the organizations upon

earth have been subjected. The dooms of mankind, as ethnogony attests them, stand forth at least as clearly as the glacial periods. The confusion of tongues is a fact, and the brotherhood of man broken by it. The degradation of races is a fact. The death of great religions and their consciences is a fact. The mutual hatred of nations is a fact. I do not say that these things are in any way coincident in time with ice-ages, though infernal cold is their element ; but I do say that they are as credible as the ice-times now so currently believed in from extant physical facts and from natural history.

And now these ice-times are said to have a new and greater source ; in fact to come from "astronomical" conditions. On the side of the human catastrophes, of confusion of tongues, of dispersion, the events are translatable into the same largeness of origin. They come from heaven, from the firmament of supernal judgment and justice. They are visitations and dispensations.

With all the difficulties of the subject, we can confidently take the Word of God as furnishing the clue to the explanation. For the Ethnogonist the whole dispersion and scattering of mankind from Eden outwards presents itself as a new problem if viewed from the starting-point of Genesis. It begins in comparative perfection, it ends in deterioration. It begins in evolution, it ends in degradation ; it begins in man, it ends in anthropol apes. So catastrophes and not triumphal processions are the history of man on earth. Nature, the World, and Society, are so full of them that they are the first material for the intellectual sciences of the future.

Still we want by work and prayer and faith in the spiritual and natural verity of the Word to see how the Eastern and Western Ethnogony is lighted up by the same informations that seem to apply to prehistoric America. The languages and religions of China, Persia, India, Tartary, Japan,—did a great confusion and dumbness, and loss of primeval

and secondary religion, produce the variety and discordance of tongues, creeds and races? Were these realms tiny colonies at first, and then did they grow with fungoid rapidity? It is the apparent largeness of the problem that appals the application of the theory: the stupendous catastrophe that must stand as the beginning of such a dumbness, confusion, and dispersion: such a cessation from building the proud city of the infernal man. And then the gathering up into still great heathen nations of the fragments of humanity, and the infusion into them of new languages, through new religions more remote from the heavenly influx.

Good and evil, Good eternal, and evil everlasting, are indeed the basis of all thought on these subjects; and for us good and evil are known only to truth, the light and interpreter, in the Word; and hence we have entire faith that the solution of the problem of the birth of nations, what we here call ethnogony, is to be sought only in that light; and that to the patient it will be revealed so far as is profitable for our instruction.

The summary is that the globe we inhabit is nothing less than a surface and a solid of final causes or purposes, geological, geographical, planetary, and above all, spiritual, having man in view as the end of creation. Looking from divine and through human history, the world has been prepared by supreme providence, and in supreme prudence, for the races under the various dispensations which are its probationers. Eden and the garden eastward in it was made ready by degrees for unfallen Adam. The remainder of the globe in its greater areas awaited fallen man when driven out of Paradise. The driving out has since been a continual process. Discipline, transportation, imprisonment of primeval faculties, have been provided and willed in the very ground. Geology touches Genesis here. Whatever was in man from Eden to this day, meets a world of set correspondence laid down as destiny on his lines. Even the reptilia of the hot

prehuman earth are ingredients, once on the surface ; and deeply buried now they contribute as underworld to the sphere of human climates. Upon these predatory but not evil lives come strata of nations and peoples, and the new arrivals are thus housed on grounds not alien to them, from which they may swarm onwards, but need not be driven out. And so the Red Man, the White Man, and the Black Man are faculties and organs of an abode here, which makes the earthly prison-house of supreme wisdom for its inevitable malefactor. By his regeneration through his freewill, every part of the earth alive with service to him, can, by the same principles of adaptation, be redeemed from desert, desolation, and visitations, and Eden and the golden age slowly extend their signatures in obedient nature.

NATIONS AND PEOPLES.

From the opened Word we take the formula of "nations and peoples," which is a scriptural expression of "the world" as understood in a true doctrinal theology. In its internal sense it has reference to evil irrespective of historical divisions of mankind, and to good in our regeneration in the same width. It is therefore a running texture interweaving itself through all times and places ; a bed of all faculties and organs. As such it is a receptive form for the transmission of states and spheres between the ends of the earth. For nations signify states of good or evil, and peoples signify states of truth or falsity. These are in one mind, in the one collective brain and body of humanity. And according to their pressure, mostly evil as yet, the common state of the world including the Church exists. The world is heathen in its nations thus understood ; less so in its peoples. That is to say, it has abundant knowledges of truths to guide our life, but does not obey them to "make them good." Civilization from top to bottom proclaims this fact. Into this great loom of good and evil the historical and geographical nations

are set, and they make their own Ethnogeny and Demogeny. by their collective freewills they make themselves such as they are hyperpersonally and essentially. By potency of Will-spheres overriding space they operate from West to East, and rebound in physical will-spheres from East to West. Man in his unity is the ghostly agent, unseen and disbelieved in here. His assault upon himself, always mistaken for some other man or thing, is perpetual from this evil spirit; and his name here throughout must yet be Epidemic Man.

CONCLUSION.

I. The fall of the apple to its inch of ground proclaiming a general law, and this law pushed forward to explain the movement of the planet, and then to illustrate the laws of the solar system, bears some analogy in smallness of beginning and largeness of scope to the fall of some special vice into a disease, and then of the general vice of man into all his diseases and catastrophes.

II. A large class of maladies is plainly due to wrongdoings—call them sins, evils, or vices—and these become hereditary, and increase with time.

III. Innocent persons take such diseases as infirmities; the feeble in body suffer in their weakest parts.

IV. The individual was, is, and will be, the evil factor throughout.

V. Mankind is gathered into a membership called Humanity, which is itself an *organized* form and a substantial Reality.

VI. This Humanity has the diseases of its parts, and in its greatest body propagates them throughout itself; and also from head to foot, from its spiritual and mental into its sensual parts.

VII. The malignities and corruptions at the fountain-head engender selfish brains, stony hearts, and merciless bowels, which, where they exist, are not reckoned

diseases but perfections. The more superficial evils, when they become redundant, and excite the great humanity in its ill will, traverse its body, and are converted into epidemics.

VIII. Evil, when it can go no further without attacking faculty and the human form, becomes bodily perversion and established disorder. So it faces *flammanitia mœnia mundi*; Cherubic interference; and slinks into disease.

IX. The origin of disease is in man's evil will, present and past, the body of which itself rots in various ways called diseases.

X. This is a general view of pathogenesis or the origin of diseases, and applies to the individual and to the race equally.

XI. The discernment of particular diseases as the ends of sins, demands the contemplation of each disease separately. Theological Pathologists are wanted here. A pictorial intellect of conscience can alone satisfy the conditions. Some evil imagination of the heart in which any sin is loved and specialized, should stand visible on the one side, and the body of the disease to be identified, be representatively present and comprehended on the other side. By gifted perception, correspondence can then be discovered. The soul of evil and its body are known from their similarity in the two spheres. It is an anthropometric process, spiritual and natural.

XII. The uses of these enquiries lie in confirming Revelation, the Word, as the supreme authority regarding good and evil, and their consequences in life. In opening a larger mind upon subjects connected with disease. In subordinating its treatment to gentler means and higher motives and purposes. In redeeming the medical profession from the agnosticism and materialism which oppresses it. Among lesser objects also spiritual openings applied to pathology connect it with the cosmic sciences, and redeem it from vassalage to a piecemeal condition of humanity: from attending to the mere scandal and moan of sickness, and not also to its universal heart.

APPENDIX.

THE following extracts from Swedenborg are in unison with the theme of this book. The death he speaks of is death by disease. The passage without disease from the terrestrial body is not death on this showing. An inference is that in this state of the world there is no such thing as natural death. The sinful man leaves his corpse behind him. The man of innocence would have left his chrysalis.

“As death comes from sin, and from no other source, and as sin is all that is contrary to Divine order, so evil closes up the most minute and invisible vessels of which the next larger, also invisible, are woven and constructed. These vessels are continuous from the interiors of the man. Hence the first and inmost obstruction, and the first and inmost vice which attacks the blood. As this vice gathers and grows, it causes disease, and at length death. But if man had lived a life of good, then his interiors would have been opened into heaven, and through heaven to the Lord; and the above minute and invisible vessels would also have been opened. We may call the tracings of the primal lines, vessels, on account of their correspondence. So in the above case man would have been absolutely without disease, and would only have grown down to extreme old age, until he became once more an infant, but a wise infant. And then when the body could no longer adequately minister to his internal man or spirit, he would have passed without disease from his earthly body into a body such as the angels have; and from the world immediately into heaven” (*Arcana Cœlestia*, n. 5726).

The human form in the individual man, also in societies of men, and in the world of men as representing a Maximus

Homo, is an essential part of our foundation throughout. Man is infinitesimally human as well as human in his proper person. His ordered atoms are humanities like himself. The following extract is set here to shine down into this natural truth with its supernal light :

“I will relate wonderful things. The Lord, Who alone is Man, from virtue of Whom angels and spirits and the inhabitants of the earth are called men,—He, by His influx into heaven, brings to pass that the universe of heaven represents and resembles one man ; and by influx through heaven, and from Himself immediately, into the individuals there, He causes each to appear as a man ; the angels in a form more noble and splendid than it is possible to describe. In like manner he works by influx into the spirit of man. Yea, with angel, spirit and man, as they live in charity towards the neighbour and in love to the Lord, the very smallest parts of their thought resemble a man ; the reason is, that that charity and that love is from the Lord, and whatever is from the Lord resembles a man. These things moreover are what make a man.”

“In hell, on the other hand, those who are there being lives contrary to charity and heavenly love, in their own lumen indeed appear as men, but in the light of heaven as horrible monsters, in some of whom scarcely anything of the human form is discernible. The reason is that the influx of the Lord through heaven is not received, but is rejected, or extinguished, or perverted. Their appearance is so determined. Likewise in the smallest parts, the ideas of their thought, the forms are such. As each man is in the whole, so he is in the part: whole and part are analogous and homogeneous. That form in which they appear is also the form of the hell in which they are. Every hell has its own form, which in the light of heaven is like a monster ; and those of its inhabitants who appear outside show exactly by their form from what hell they come. They have appeared to me in the gates which opened into the world of

spirits, and were monsters visible in much variety" (*Arcana Cælestia*, n. 6626).

NOTE TO P. 23.

In the article on *Medical Specialism* referred to on p. 23, Fear as a medical product is treated as follows :

"I know no greater reform in medicine than that all who rightfully belong to it should be priests of hope and not purveyors of fear. Hope mortal, and hope immortal. That the beds of disease, which is impurity and violence in nature, should have no impurity and no violence unnecessarily added to them by the doctor ; for even true surgery is not violence, but tenderness. And that death-beds should be the cleanest of all beds : clear as possible of medical interference, and given over to the last sacraments of love, and to hope in the Giver and Taker of life. The gospel of hope for the body should be in the physician's religion. Often, indeed, there is manifestly no hope ; but in these cases the specialist, now the first applied to, is the last man who is of any use. He is a death warrant, and not seldom an executioner. The general practitioner recommends him, to escape from announcing the inevitable. He had better take the responsibility, and tend his patient with religious watchings. For the plain consequence of taking him to the specialist is, that he thinks it is the last chance, and he becomes docile to the strong measures which are resorted to, and which probably have never been successful in any similar case. The general man, if he sees that there is no hope, should guard his patient above all from the specialist. If it is needed—and further advice for relief may often be needed—eminent general physicians, the anthropologists of medicine, should be called in ; but the man of localization and specialization, with his introsopes and lack of intuitions, with his armatures and knives and sharp drugs and body-stupefying, is not one of these.

“Of fear it may further be remarked that it is a rich and as it were a manured soil for disease, and that where it is totally absent, even epidemic assaults have but little effect upon a man. It exists in different measures and degrees, and is mortal more or less accordingly. Cheerful courage, seldom supplied by the medical mind, keeps people long alive even under fatal circumstances. When they ‘give themselves up,’ the very *principles of the body*, which are the impregnable will and intellect at the top, have surrendered the monarchy, and *the principiates of the body*, which are the stomach and the heart and all the other organs, lose their brains which reside in their ‘sympathetic’ nerves, and are functionless and powerless. The man is then separating from them, and leaving a world to which no hope anchors him. In grievous disease, *general* fear is a natural state of mind. This is the most harmless species of fear; the most harmless because it is not confirmed by medical declaration, and has not struck home *locally*. As soon as fear is finally localized, it has attained a bodily existence. From that hour the mind of the patient, with all its cares and anxieties, inhabits the affected place, and carries its state over the general body. The man is thenceforth a diseased liver or kidney or throat, and is nowise separable from his pit of ruin. There is no surer way than specialism of bringing this direful introspection about; indeed specialism with all its might—of course with the best motives—fixes the patient’s attention upon the space of his complaint, and there builds his mind’s sole and last house for him. Diseases, indeed, must be attended to, but the more they are supervised by the medical adviser on the general principles of the sound body, the better for the sufferers; and the less they are attended to, except by obedience and patience by those sufferers, the more their adventitious strength from fear is weakened. Specialism, however, tends to create the last strain and acme of morbid attention. It enjoins that you

are always to be digging up your sad mustard and cress to see how it is growing for better or worse. The most innocent thing you can say of it is that it is a childish limbo. It puts into a man's hand the watch of his last hours, and he is always looking at this to know how long he has to live.

"A friend supplies me with a fable of fear which has a point for epidemic times. Once a man in an Indian town met a stranger of so remarkable an appearance that he was moved to stop in the street and speak to him, and to ask him who he was, and what was his business. He answered that he was a Messenger of Death, sent there to subtract the lives of three thousand persons. After this an epidemic occurred, whether of cholera, plague, or small-pox, is not stated. Thirty thousand persons died of it. The first interlocutor was not among the dead; and again he met the same remarkable person, and interviewed him. 'You told me,' he said, 'you had come to slay three thousand persons, and lo! thirty thousand have died. How is this?' 'Ah! yes,' the stranger said, 'I know: three thousand died of my disease, and twenty-seven thousand died of fright. That, sir, is how.'"

"Another anecdote which is in Russian history somewhere, though I cannot give chapter and verse for it, shows how a greater fear was used by a master to cast out a lesser fear. The disease might be plague or cholera—it matters not which. A Russian army in the field was being decimated by it, and in spite of the doctors it spread so alarmingly as to threaten to terminate the campaign. The general-in-chief, a stiff man of business, and so little of a specialist that he would treat all disease on the most general principles which govern men; a mere field-marshal of disease, and no healer, a full-stop and execution of it;—he decreed that the next man who took the disease should be buried alive. And, curious to remark, the epidemic was stayed. That General, whatever his name, might be called Antijenner, Antipasteur, and Antiferran. He did not meet troubles

half-way, but met and slew their soul. He is, however, difficult of imitation. We want the brazen serpent and godly obverse of this Cæsar to command the wide destructions of the kingdom of fear."

NOTE TO P. 74.

A word more with regard to the generation of poisonous substances within the body.

If we consider the plastic power of the mental elements everywhere present in us, and the disorderly character of these; and their correspondence to external evil forms in nature; and the body also as living in a world of gaseous powers, and ethers,—it may appear that aconites, belladonnas, and the range of known vegetable poisons; that mineral poisons also; and the venom of serpents and rabid animals, may be produced out of the evil wills of the human being. The creatures themselves originally were so produced. It does not however follow that the person who is afflicted with the venom is chargeable with the vice that generates it: it can come from the great continuum of evil into his *bodily* weakness without being from his personal heart. Compare the harmfulness of such products with the harmlessness of bacilli. It is a confirmation of the above view that aconite, arsenic, agaric, naja, etc. etc., produce symptoms similar to certain diseases, and cure them by causing reaction against them; as if disease itself were a field of correspondences to these poisons, mineral, vegetable, animal, and human: were in fact these poisons humanized. But George Herbert says in his gentle spirit, as though prophesying a New Homœopathy:

"Herbs gladly cure our flesh because that they
Find their acquaintance there."

NOTE TO P. 87.

Mr. Lawson Tait, in an exhaustive article in the *Times* of November 8, 1892, cites from Sir Charles Bell his testimony with reference to Vivisection. It is found on page 217 of the second volume of his great work on the Nervous System, published in 1839.

Sir Charles says :

“In concluding these papers I hope I may be permitted to offer a few words in favour of anatomy as better adapted for discovery than experiment.

“Anatomy is already looked upon with prejudice by the thoughtless and ignorant ; let not its professors unnecessarily incur the censures of the humane. Experiments have never been the means of discovery ; and a survey of what has been attempted of late years in physiology will prove that the opening of living animals has done more to perpetuate error than to confirm the just views taken from the study of anatomy and natural motions.

“In a foreign review of my former papers the results have been considered as a further proof in favour of experiments. They are, on the contrary, deductions from anatomy, and I have had recourse to experiments, not to form my own opinions, but to impress them upon others. It must be my apology that my utmost efforts of persuasion were lost while I urged my statements on the grounds of anatomy alone. For my own part I cannot believe that Providence should intend that the secrets of nature are to be discovered by means of cruelty, and I am sure that those who are guilty of protracted cruelties do not possess minds capable of appreciating the laws of nature.”

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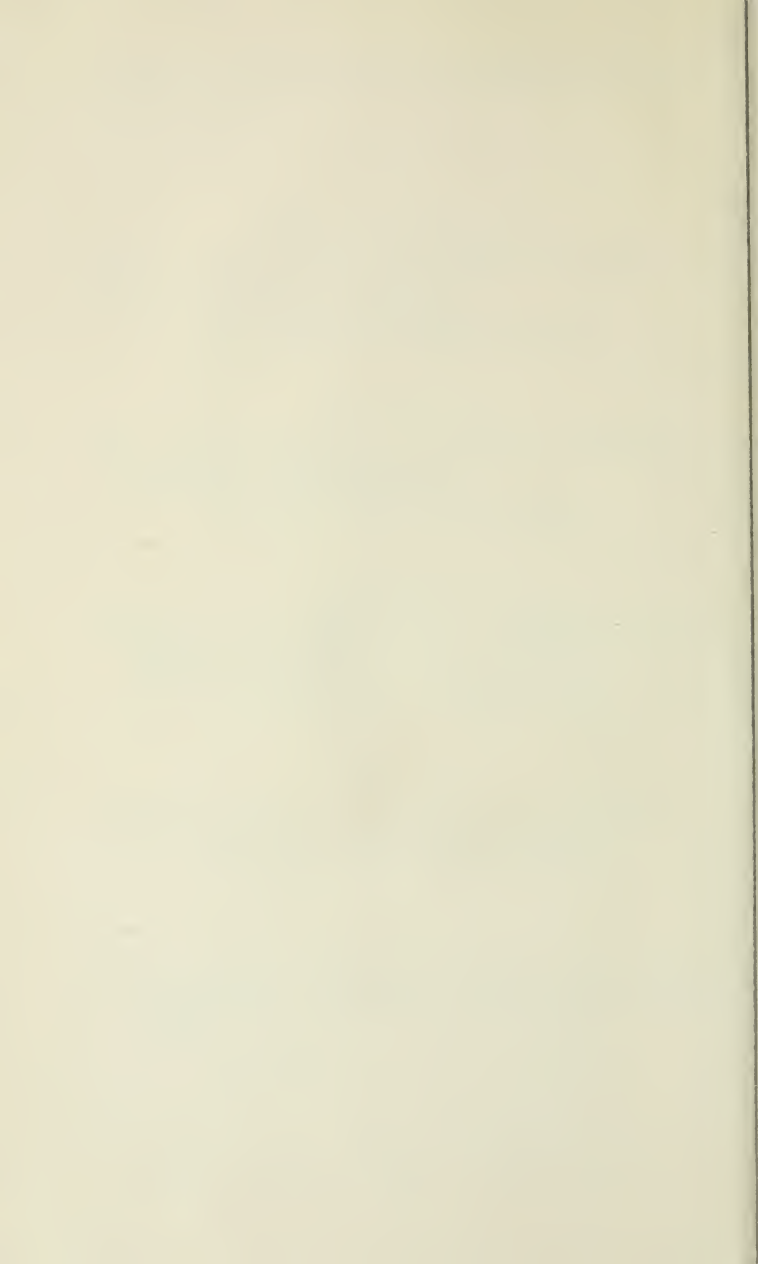
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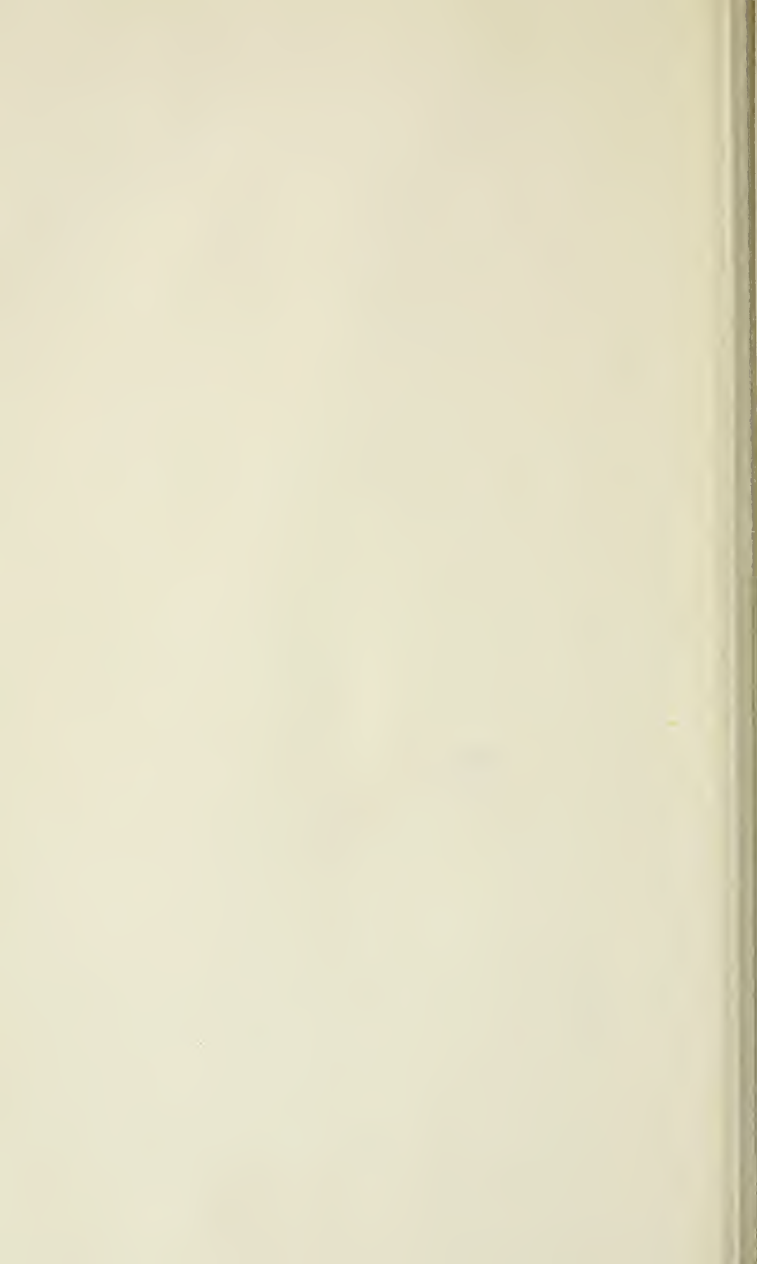
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